

THE

NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET
FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

APRIL, 1912

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The New-Church Review

THE NEW-CHURCH REVIEW is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's second coming to save mankind.

The REVIEW is seeking to set forth these principles, which are represented in the closing chapters of the Word by the symbolic New Jerusalem, descending from God out of heaven to a new earth (Rev. xxi, 1, 2). It is endeavoring to show their application not only to the organized New Church but also to the world in this period of transition and upheaval that is ushering in a "new era" of thought and life. In this effort it has been supported by able writers both in this country and abroad; and with such success as to call forth warm commendations.

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THE NEW-CHURCH DOCTRINE OF MARRIAGE.

THE purpose of this paper is to show what a treasure the New Church possesses in its teachings concerning marriage. All intelligent believers of the heavenly doctrines have known that the truth revealed on this subject was most precious; but they have not always kept it sufficiently in mind, or given it the high place assigned to it by Swedenborg himself. We are indeed often taught by experience that, as members of the Church, we are in danger of losing our hold even on her vital principles, and of drifting into states of indifference regarding them, unless by proper effort we keep our interest alive. The fire of religious faith is not self-sustaining. It needs to be steadfastly renewed on the Lord's altars. Unless it is thus renewed from time to time, it will, sooner or later, die out. The only influence which will or can renew it is the constant endeavor to make it tributary to a good life. He who cherishes Divine truth because of the help it gives him toward right thinking and living, will find it ever shining more brightly within him, and growing more delightful, continually.

This statement is pre-eminently true of the teachings concerning marriage. They were given us to live by; and they will be to us a power for good, just in proportion as we *do* live by them. They are not least among the agen-

cies whereby the Lord, at His second coming, seeks to bring new light and life into the world. Hence it is important that we should clearly understand them, and cherish a due appreciation of their value. We are greatly to blame, if through any neglect of ours, they fail to receive our earnest attention. Perhaps there is all the more occasion at the present time for giving fresh thought to the subject, because the minds of so many have been lately turned in the opposite direction. To fix one's gaze on the perversions of true marriage is of very doubtful utility. It is, at least, a very different thing from considering the laws of true marriage itself. On these we all agree. There is no room for dispute about them; and to them the following pages will be devoted. I can hardly expect to say much that is new on the question. But if, by presenting it in its positive and affirmative aspect, I succeed in deepening the sense of its importance, my object will have been fully accomplished.

And first, let us take a glance at the position which this subject holds in the doctrines of the New Church. It is not merely an incidental matter to which Swedenborg refers here and there. It is not simply a topic on which he has written a single book. But it literally pervades his writings throughout. He has not proceeded far in the "Arcana Cœlestia," which, as we know, was the earliest of his theological works, before it is mentioned. Near the end of the very first chapter he comes to the consideration of the verse, "So God created man in his own image, in the image of God created he him; male and female created he them." In explaining this he says:—

What is meant in the internal sense by male and female was very well known to the Most Ancient Church. And yet, among their posterity, when the interior sense of the Word was lost, this arcanum was also lost. Their highest blessings and delights were marriages; and whatever in any way could be so likened they likened to marriages, that they might perceive from it the happiness of marriage. And, as they were internal men, they delighted only in internal things. External things they only saw with their

eyes, but thought of what was represented. (*Arcana Cœlestia*, n. 54.)

Thus at the outset is marriage raised to a high spiritual plane. A little farther on in the same work we read:—

As all the law of truth and right descends from heavenly principles, or from the order of life of the heavenly man, especially does the law of marriages. It is the heavenly marriage, from which and according to which all marriages on earth must be, and this marriage is such that there is one Lord and one heaven, or one church whose head the Lord is. Hence it is the law of marriages that there shall be one husband and one wife; and, when it is so, they represent the heavenly marriage, and are an image of the heavenly man. (*Ibid.*, n. 162.)

As we proceed with the “Arcana,” we find repeated allusions to the subject, and sometimes connected passages of considerable length which treat of it. No one could read the entire work consecutively, without being made familiar with the general principles underlying all of Swedenborg’s teachings concerning marriage. Take, for example, the following:—

Few know from what origin exists marriage love. They who think from the world believe that it is from nature; but they who think from heaven believe that it is from the Divine in heaven. True marriage love is the union of two minds, which is a spiritual union; and all spiritual union descends from heaven, whence it follows that true marriage love is from heaven, and that its true *esse* is from the marriage of good and truth in heaven. The marriage of good and truth in heaven is from the Lord; wherefore the Lord in the Word is called bridegroom and husband, while heaven and the church are called bride and wife; and therefore also heaven is compared to marriage. (*Arcana Cœlestia*, nn. 10,167, 10,168.)

So is the subject dealt with throughout the subsequent writings. Especially in “Heaven and Hell” are we taught about marriage in the other life. It is idle to say that the teaching is not fundamental, and does not form an essential part of the system of truth which Swedenborg was commissioned to reveal. The slightest examination of it

shows this to be the fact. It is inherent in the very nature of things, in the creative order of the universe, and in all life, natural, spiritual and Divine.

"What is there new from the earth?" was once asked of Swedenborg by some angels whom he was visiting, as described in one of his memorable relations. To which he answered, "This is new: that the Lord has revealed secrets that surpass in excellence the secrets from the beginning of the church to this time. They asked, What are they? I replied, They are these." Whereupon he proceeded to mention the internal sense of the Word, correspondences, the continuation of life after death in the spiritual world, the nature of that world, and the relation of angels and spirits to men, the spiritual sun, the three degrees of life, the last judgment, the Lord Jesus Christ as the one and only God, in whom is a Divine Trinity, the holiness of the Scriptures, and various other things. The angels, he tells us, rejoiced greatly at this information. Afterwards he said to them that yet another thing had been revealed to the world by the Lord.

They asked, What is it? I said, Respecting true marriage love, and its heavenly delights. The angels said, Who does not know that the delights of marriage love excel the delights of all other loves? And who cannot see that into some love are brought together all the states of blessedness, satisfaction and delight that can ever be conferred by the Lord? And the receptacle of these is true marriage love,—which can receive and perceive them to the full. I answered that men do not know this, because they have not come to the Lord and lived according to His commandments, by shunning evils as sins, and doing good,—and true marriage love with its delights is from the Lord only, and is bestowed upon those that live according to His commandments. That thus it is given to those who are received into the New Church of the Lord, which is meant by the New Jerusalem in the Apocalypse. To this I added that I am in doubt whether at this day in the world they will believe that this is in itself a spiritual love, and is therefore from religion,—for the reason that they favor only a corporeal idea of it. (Conjugial Love, nn. 532-534.)

How plainly is the New-Church doctrine of marriage here shown to be of transcendent importance! How closely is it connected with all that is highest and holiest in human life, having its origin in the Lord Himself, and being inseparable from thoughts of Him! Indeed, its characteristic feature is that it approaches the subject from its inner or spiritual side. It views the relation of the sexes from above, and not from below. The marriage with which it deals is primarily of the mind and soul. The laws of that marriage are heavenly, not earthly. Herein consists their newness. For this reason they form the fitting subject of Divine revelation.

The first marriage of all is the Divine marriage. That is to say, there is in God Himself an eternal union of love and wisdom, or of goodness and truth, which constitute His very essence. This dual mode of being in Him as the Creator, is reflected in all the works of His creation. The spirit or mind of man, for instance, is a twofold form of life. It consists of will and understanding, the one being the receptacle of love or goodness, the other, the receptacle of wisdom or truth,—the one being the seat of affection, the other, of thought. Still further this duality is shown in the distinction of sex. Not only is each individual human being created with these two faculties, but the race as a whole exists in two great halves in correspondence with them. The one is called man, the other woman. This is the meaning of the verse already quoted: "So God created man in his own image, in the image of God created he him; male and female created he them." God's image is evidenced by the very fact that man was created male and female; for by coming into a true relationship of husband and wife the man and woman form a larger and more complete image of Him than either of them can be alone. As love and wisdom united in Him constitute His fulness and perfection, so is it with love and wisdom proceeding from Him, and united in human beings. They produce a higher and nobler form of finite man. To this effect are we taught in the second chapter of Genesis, where we

read: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." When our Lord was in the world, He gave to these words His sanction, and added the solemn injunction: "What therefore God hath joined together, let not man put asunder."

Thus is marriage presented to us from the beginning as something essentially spiritual. The real man is a spirit, not a body. The body is only an outside covering. It is true that the sexual distinction extends all the way down from inmost things to outmost. There is no created object from which it is lacking. We find it in all the lower animals. It is visible in plants, and even in the mineral kingdom. In short, as was previously said, creation on all the planes of life reflects the Creator. But man is pre-eminently His image and likeness; for man is endowed with faculties which are exclusively his own,—with freedom and rationality,—with all the possibilities of heavenly and eternal life,—with the power of knowing and loving God, and of being conjoined with Him in a conscious personal relationship. This is the secret of his immortality. By virtue of its capacities of love and thought exist in him, which to all other beings are unknown. Chief among the blessings to which he may attain is a pure and holy marriage continuing beyond this life throughout the ages of eternity.

The fact that the sexual distinction pervades all the planes of man's being,—involves the further fact that there is nothing in the male which is not masculine, and nothing in the female which is not feminine. Man's nature and woman's nature are radically unlike. For this reason they are the complements of each other,—two halves of one complete whole. Wendell Phillips, in his zeal for female suffrage, is said to have maintained that sex is not of the soul. The New-Church doctrine is the exact opposite of this. Sex is primarily of the soul, and because such is the case, it must therefore extend to all lower parts of the human organism. Soul, mind and body, not only in gen-

eral, but in every least particular are either wholly masculine, or wholly feminine. In the words of Mrs. Browning, "Woman is not undeveloped man"; but she is woman throughout. The same law holds, of course, in both sexes. Surely a distinction as deep as this cannot be obliterated by death. The essential nature of human beings is not affected by the change of worlds. We must not expect to find, when we have passed into the other life, that our wives, mothers and sisters, or we ourselves, have been transformed into a kind of nondescript creatures, neither male nor female. Such a supposition is preposterous. It implies loss of identity. It means in effect that we shall not be ourselves any longer. Based on an erroneous interpretation of a certain passage of Scripture, it contradicts all our intuitive perceptions and all the facts of our experience.

Again we are taught that the human race does not consist of isolated units, created without reference to, or connection with, each other. But all mankind constitute one great family in the Lord's sight. His purpose is to form from them a heaven of angels, who shall be forever conjoined with Him in love, and live together in mutual fellowship. There is nothing accidental about the way in which they are associated. But like is drawn to his like; and each finds in some society or community his own congenial home, where he abides with those who are nearest to him in heart and mind as well as in outward presence. Their ruling delight is to do good and to make others happy. Use, or neighborly service, is the bond which unites them. Their lives are altogether human, for they are no less men and women than they were before. In each society those are in closest proximity to each other, whose states of affection and thought are most similar. Central in every home is a married pair, who are spiritually one. Their mutual relation is like that of love and wisdom in the Lord, of will and understanding in man, of heart and lungs in the same breast. To speak more specifically, the husband, as we outwardly know him, is a form of wisdom, and the wife a form of love for that wisdom. The masculine qualities, as

they appear before men, are those of intellect, reason and judgment, whereas the feminine qualities are such as pertain to the affectional or emotional side of human nature. Not that any man is without affection, or any woman without intellect. But the one or the other set of characteristics predominates in the two sexes respectively, in the manner which has been described. And the perfect union belonging to heavenly marriage carries with it the assurance to both partners, that they were created for each other.

This, then, is the heavenly marriage,—one husband wedded eternally to one wife. This alone can reproduce among finite men genuine images of the Divine. Any other kinds of conjugal relationship would be perversions or distortions of that image. Revealed, as it now is, to those who live in this world, the doctrine furnishes the true ideal for whose attainment they should ever strive. This ideal should always stand before them as the object of their highest hopes and aspirations. No lower or less worthy standard should be allowed to satisfy them. What an incentive to righteous and pure living is this conception! To know that marriage in the Lord's sight is not a mere conventional arrangement continuing for a few years of earthly life, but was intended to join human souls in a never-ending union of deepest love, is to be armed with the strongest possible defence against worldly temptations. It is the teaching needed by all young people, to save them from the debasing influences to which they are, alas! too sure to be subjected. In the innocent morning of their lives they instinctively respond to it. On the inmost tablets of their hearts is stamped the living truth that in some person of the other sex will be found one's own perfect counterpart. This is the unfailing dream of early youth when the latter is kept undefiled. The first love of a young man and maiden who are drawn to each other by sincere affection is full of the conviction that it must last forever. Is such a feeling a mere mockery, destined to be rudely destroyed by later experience? Or, rather, is it the glimmer of a true intuition from heaven, where all love has its seat? The

New-Church doctrine of marriage leaves us in no doubt about the answer.

That doctrine is, itself, a ringing protest against every form or degree of impurity. To him who accepts it, and tries to make it his law of life, it means that not even in the slightest thought, to say nothing of deeds, must he wander from the path which it points out. All else but faithful and unswerving allegiance to the one partner is forbidden by the command, "Thou shalt not commit adultery." Moreover, the man and woman who seek in marriage a truly spiritual union, will shrink from every other kind of alliance with aversion. The thought of marrying for money, for social position, or for mere outward comfort and convenience, will be abhorrent to their feelings. Conjunction with one of a different religion will appear quite impossible to those whose foremost hope and wish is unity of mind in all things, and especially in the deepest and most vital interests of life.

But this, it may be said, is purely ideal. Some will feel, perhaps, that it is not practical. Yet nothing could be clearer than that true ideals are among the most potent influences by which human lives are wisely and happily directed. They are the guiding star shining above the mountains, which leads us on from height to height. Such being the case, they are indeed most practical. Verily mankind in general are far enough from realizing, or even from understanding, the conditions which, in this paper, it has been my effort to portray. Swedenborg, near the beginning of his special treatise on the subject, says that "true marriage love is so rare at the present day, that what it is is not known, and scarcely is it known to exist" (n. 57). We may also recall the passage previously quoted from the end of the same work, in which his heart misgives him, and he says, "I am in doubt whether at this day in the world they will believe that this is in itself a spiritual love, and is therefore from religion,—for the reason that they favor only a corporeal idea of it" (n. 534).

What was true in Swedenborg's time is perhaps almost

equally true today. Nevertheless the doctrine is here in the world, and we who accept it know that it must ultimately prevail. How can we best do our little part to hasten the hour of its triumph? In what ways can we most effectually show the doctrine to be practical?

First, we can ourselves cherish the high ideals which it presents, and never relax our efforts to live up to them. We can always bear in mind the Divine origin of marriage, and revere it as something sacred. We can, by precept and example, impress the same states and feelings on our children. We can lead them to look forward to entering the marriage relation with a spiritual or religious purpose. We can influence them to abstain from all that is evil in act and thought, as a means to that end.

Secondly, we must remember that, as marriage itself is holy, so are the vows taken in connection with it. A man seeking for one with whom he can be joined heart and soul, must ever, while the relation lasts, be faithful to her. To harbor the idea that she is not his true wife, is a thing forbidden. The only legitimate ground for divorce is that announced by our Lord, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." This is the one law of the Christian Church on the subject, now as always. In these days, when there is on earth so little knowledge, and, as we have seen, so few examples, of true marriage, it must needs be that many mistakes are made, and many unwise alliances are formed. But it is not for man to try to undo what has been already done. Not by lightly dissolving the connubial tie when for any reason it seems irksome, will the trouble be remedied. On the contrary, that expedient would go far, as we see by frequent illustrations, to destroy all idea of sanctity in marriage, and would be a menace to the whole community. The only heavenly way of doing is for those concerned to accept the situation as one for which they themselves are responsible, and to learn from it, as from all other untoward events, the spiritual lessons which, under Providence, it may serve to teach. The life to come, which, as

we know, is the real life for which we were created, will be all the brighter and happier for such faithfulness.

Thirdly, those who are truly united in spiritual marriage will not indulge in loud protestations about it. They will feel it to be too sacred a thing to proclaim to the world. At the very heart of their common feeling with regard to it will be their love to the Lord, and the quiet assurance that all is well and must be well, with them, if they follow where He leads.

Fourthly, the New-Church doctrine of marriage covers universal ground. It is applicable alike to all,—to old and young, to married and single, to this world and the other. For it deals essentially with a state of mind and life, which is of equal concern to all. That state is a desire for true marriage, as distinguished from every different connection. To keep it alive and unsullied by worldly influences is the need of every regenerating man. The growing boy or girl should be so nurtured as to be fitted for the heavenly union. The necessity is the same, whether or not the marriage is outwardly consummated on earth. With those in whom it already exists as a living principle, it will find its complete expression hereafter; true wedded happiness is sure of its attainment. This is what the Lord meant when He said that “in the resurrection they neither marry nor are given in marriage”; for the beginnings of that holy relationship, like all the beginnings of heavenly life, must be made in this world. They cannot be postponed till after death. Such is the inference plainly to be drawn from the teaching that true marriage love is in its essence spiritual and eternal.

The importance of the foregoing doctrine, thus briefly and imperfectly stated, consists, not only in its own intrinsic value and helpfulness, but also in the fact that it furnishes the point of view from which the whole subject of sex must be regarded, in order to be rightly understood. Swedenborg himself declares that from the intelligence acquired by him in considering true marriage love, he was able to describe its opposite. The brightness of the one can only

intensify the blackness of the other. Certain it is that a man who could so clearly see, and so lovingly appreciate, the beautiful vision of positive truth contained in the first part of his memorable book, could never be guilty of turning right about, and ruthlessly destroying it. Any one who should entertain such a suspicion would alike dishonor him, and stultify himself. Let us then, first of all, and above all, keep that beautiful vision before our eyes. Let it be to us as the mountain-top from which all lower things are viewed. Let us cherish it as the Sinai whence comes the law by which we mean to live. And for the knowledge and possession of it let us thank the Lord.

JAMES REED.

THE BEGINNING OF THE END OF WAR.

ONE of the pleasantest memories of a recent European trip is that of the "House in the Woods" at the Hague,—the modest, homelike royal palace in the midst of a wooded park of lofty beeches, at some distance from the centre of the city. For here, in 1899, the first International Peace Congress was held. In the city itself the walls of the new Peace Palace were rising—a spacious and beautiful marble structure, donated by Andrew Carnegie as a permanent home for an International Court.

It has been remarked as especially appropriate that Holland should have been selected as the seat of the Peace Conferences of 1899 and 1904, and as the home of the continuing Court established at the last session of the Conference. For here was the home of Hugo De Groot (or Grotius), the earliest authority on international law.

We may also recall the fact, as told by Douglas Campbell in his history of "The Puritan in Holland, England, and America," that Holland as a republic in the early days of Protestantism, stood in the van of European progress, —two centuries indeed in advance of England, not merely in manufactures and in the arts, but in all movements which make for human freedom and intellectual development. Powerful, too, out of all proportion to its size, it withstood and overcame on land and sea the strongest power in Europe, making so determined a resistance, that the Dutch were ready, if necessary, to follow the counsel of their leader, and cut the dikes and drown their nation and destroy their country, rather than submit to Spain. Something of that same spirit has been exhibited in the recent resistance of their descendants to England in South Africa.

But Holland not only set its own people free, but it became the refuge of those who fled from oppression.

Thither came the Pilgrims to escape from persecution in England. It was the home of religious as well as civil freedom. Chiefly from Holland came those ideas and those institutions on which our own government rests, namely, the republican concept, involving the written ballot, the system of free schools, the independent judiciary, the township and county system, the town meeting, the separation of church and state, and religious toleration. If any one raises a question respecting the intolerance for a time of the Puritans of New England, the reply is that they did not bring that from Holland. The story of the Dutch Republic is a marvellous one, and is perhaps best explained by Campbell's theory, that it resulted from their age long battle with and victory over the ocean, below whose level their country lies. This their greatest victory was won in times of peace. All in all, it is fitting that Holland should be the centre of the movement for the substitution of law for force.

For ages individuals have dreamed of universal peace, but not until the nineteenth century was there any organized movement for its promotion; and even then it was commonly regarded as visionary, as many even now regard it. But in 1898, the thinking world was startled by the call of Nicolas II of Russia to the nations for a conference at the Hague, with the immediate purpose of placing a limit to the increase of armaments. Count Mouravieff, in communicating the request, spoke of it as an "ideal;" and the Emperor himself, afterwards discussing the subject with the French Ambassador Jusserand, remarked, "one must wait longer when planting an oak than when planting a flower."*

While the particular purpose for which the first conference was called, namely, the limitation of armaments, was not accomplished, the way was prepared for further councils, so that when the second conference (attended by representatives from 45 nations) adjourned in October, 1907,

* See the "Proceedings of the American Society for the Judicial Settlement of International Disputes," 1910, from which many of the facts mentioned in this article have been taken.

great progress had been made in the adoption of the rule, as a recommendation to the governments of the world, that private property at sea should be exempt from capture at the outbreak of war; also that debts owed by one nation to the citizens of another nation should not be extorted by force without preliminary arbitration as to the merits of the case. Then, too, the International Court of Appeals in prize cases was established, by which the nation capturing prizes was not to be the judge of the right of its action. This result Hon. Joseph H. Choate regards as "a wonderful step in the progress of civilization." And finally, it was agreed that there ought to be a permanent International Court, not merely for arbitration or compromise, but for authoritative legal decision. The actual establishment of this court failed because of inability to agree upon the membership of such a court, the smaller nations requiring an equal voice with the larger. At other future conferences, doubtless this difficulty will be overcome.

Czar Nicolas in his original circular, spoke of the growing expense of armaments, and of the folly of turning the mental, physical and practical energies of people into unproductive and destructive channels.

This is of course a materialistic view of the subject, and does not directly concern us as representatives of the church; but it is well to consider the facts that we may realize the folly of war in this age of the world. The Commission appointed here in Massachusetts, to investigate the causes of the high cost of living, unanimously reported that the most far reaching influence in creating this cost is militarism with its incidents of war. The United States is expending more than 70 per cent of its income in war and its preparations.

The war debt of France is \$6,000,000,000, the yearly interest is \$240,000,000. Europe's war debt is about \$26,000,000,000, the interest more than \$1,000,000,000. The debt will never be paid, can never be paid. "The system of laying burdens on posterity," says Goldwin Smith, "removes the check on war. By the means of indirect taxation people never know what they are paying."

—(David Starr Jordan.)

And how about the future, with the cost of war increasing by leaps and bounds, when guns of twelve, thirteen, fourteen, sixteen inch calibre take the place of those of eight and ten inches, and ships of 30,000 and even 40,000 tons will render those built a few years ago utterly useless? And moreover, this whole system makes necessary what has been called "the invisible empire,"—that is the rule of the Rothschilds and others, who hold in their hands the issues of war and peace, of life and death. We hear of a cartoon published in France long ago. A farmer plowing in the field carried on his back a marquis of the old régime. Since then another cartoon represents the farmer still plowing, an armed soldier on his back, and on the soldier's back a bondholder. "It would have been truer," says David Starr Jordan, "if there had been seventeen bondholders." The great ogre war, another remarks, "devours as much when he is asleep as when he is awake." It is plain that the world has about reached the climax, and that a complete change of policy will be the only way of preventing either the repudiation of public debts and the confiscation of wealth or the supremacy of the strongest and wealthiest nation, or else a relapse into anarchy and destruction followed by an era of personal absolutism.

Even now, Booker Washington says, the condition of the peasantry in eastern Europe is worse than that of the negroes in the South.

In this connection is found the reply to those who maintain that war is really necessary to cultivate the sterner virtues. So far from this being the case, it is maintained, for example, that the fall of Rome was due to her constant wars. Greece, which in comparative peace attained her highest position of usefulness to the nations, which, with her few citizen soldiers and seamen overcame the strongest armies of the world at Thermopylæ and Marathon, and the strongest navy at Salamis, began to decline when she undertook to pursue the path of conquest against commercial rivals.

The kingdom of Spain, too, the successor of Rome in world power, declined as soon as she undertook to rule by force over the minds and bodies of men.

The decay of France in important respects is traceable to the same cause, especially to the wars of Napoleon, in whose campaigns, as estimated, more than 3,000,000 lives were sacrificed.

On the other hand as told by Arthur Knapp in his work on Japan, the recent successes of that country over China and Russia are largely due to the fact that they followed more than two hundred years of peace.

We know, or should know, that the bravest, the strongest, the most virile, the most promising in a nation are the ones who are most likely to fall in war, and to be lost forever. Moreover, war inevitably brings vice and crime, extortion and dishonesty. While in individual cases it helps to bring to the surface some of the nobler traits, it develops in greater measure unholy ambitions, and the general effect is deterioration in mental, moral and physical fibre. And now, as Jusserand, the French Ambassador at Washington, remarks, instead of the hasty conclusion of Darwinism that war is the law of nature and hence of man, and that the fittest survive, we have the real truth in Lamarck's conclusion, that progress lies in quiet and peaceful adaptation to environment, climate and circumstances.

And what is the opinion of soldiers? General Stewart L. Woodford testifies that when a guest at General Grant's cottage just after the Franco-Prussian war, after commenting on the strategy of that campaign, remarked,

These awful butcheries must sometime cease. Rulers make wars and the plain people do the fighting, pay the taxes, and bear the burden. Some day this must stop. Some day the common sense of the world will limit these armaments, reduce this taxation, establish a great international court which shall decide differences between nations on the single basis of justice.

On another occasion, as stated by Simeon E. Baldwin, General Grant said: "Though I have been trained as a soldier, and participated in many battles, there never was a time when, in my opinion, some way could not have been formed of preventing the drawing of the sword." And

when, in London, he was offered a military review, he replied, "I never wish to look upon a regiment of soldiers again." And we are all familiar with the opinion of war expressed by General W. T. Sherman.

Such, then, are the effects of war: destruction of some of the noblest elements of society, and thus debasing the heredity of a nation; the wholesale destruction of property; the impoverishment of its citizens; the removal of religion from the foreground into the background of human thought and incentive, and substituting human passions, opening the door to immorality, dishonesty and self-seeking.

But has it no compensations? Undoubtedly. War is not the worst thing in the world. It may have been necessary in the past and may still be necessary for a season in the Divine permission, as a means of revealing the inner corruption of the human heart by bringing it to the surface, so that it may be seen and put away. It may have been useful in the past as a means not only of putting an end to lower and introducing higher forms of civilization, including the blessing of freedom, but of making known the Bible and the great Gospel facts and lessons to many nations. "If the soldier has destroyed life, he has sometimes destroyed tyranny," and thus helped to establish freedom of thought. If the armies of so-called Christian nations have helped to break up the ancient foundations of society among half-civilized peoples, the missionaries have followed, willing to carry the "white man's burden." Has not war tended to the culture of the patriotic spirit, which in its turn has developed the spirit of self-sacrifice, the willingness to lay down one's life for one's country's sake? Could Protestantism have been established in Germany without the Thirty Years War? Could slavery have been abolished in our own land without the Civil War? Is it not probable that the result of the present conflict between Turkey and Italy may eventually result in better conditions, notwithstanding the alleged violation by the latter country of some of its promises at the Hague?

We cannot indeed affirm that these results would have

been impossible without conflict, but we can recognize that in the then state of the world they would have been unlikely, at least for a very long time. We as New-Churchmen have to acknowledge a Divine permission in all the past, which has tended to fulfil the Psalmist's words: "Surely the wrath of men shall praise thee: the remainder of wrath shalt thou restrain." (Psalm lxxvi, 10.)

Freely acknowledging this, has not the time arrived, or at least is not the time approaching, for an entire change? As Congressman Littleton remarks, "Gradually, the world over, its rulership is ceasing to be personal." That is, whereas wars were made possible in the past by the selfish ambitions of kings or other selfish and personal interests, the time is coming when the whole people, freed from the burden of ignorance and helplessness, will decide whether wars are for their common benefit, even if they are not yet able to put an end to them because they are wrong. Accompanying the present rapid communication between all the peoples of the earth, there is, or there should be, a growing sentiment of a common interest—a growing recognition of the fact that an injury to one section is an injury to all. Apart from religion, or thought of right and wrong, there is a broadening sense of the needlessness and folly of war. Apart, too, from the conscious influence of religion there is a growing and a rational recognition of those evils in the community, such as avarice and the lust for controlling the trade of the world or of sections of the world, which are among the chief causes of war at the present day.

Undoubtedly it was in part, at least, the recognition of the moral wrongness of the land-lust of Russia and her wish for the control of the Pacific, and of the fact that Japan was really fighting for its own existence as a nation, which won for the latter the sympathies of our people in spite of its heathenism, notwithstanding the natural repulsion of alien races common to all men, and notwithstanding Russia had been our nation's friend in the time of her greatest danger. It was an illustration of the growing sense of justice among educated peoples.

Among leaders of thought the world over the movement for peace is growing. In our own land it includes all classes of thinkers, the professors in the universities, diplomatists, congressmen, judges, lawyers, business men, manufacturers, publishers, as well as prominent clergymen and other churchmen. The ideal plan among those active in the "American Society for the Judicial Settlement of International Disputes," of which President Taft is the honorary head, is that which was proposed by the American representatives at the Hague Conference in 1904, namely, the establishment not merely of a court of arbitration, such as exists already, but a permanent World's Court, of supreme authority, based upon the plan of the United States' Supreme Court,—a Supreme International Court, whose decisions should rest upon International Law, just as the decisions of our Supreme Court rest upon the Constitution of the United States. This plan was theoretically agreed to at the last Hague Conference, as already stated, but failed because the smaller of the forty-seven nations represented demanded as much authority in such a court as the larger.

This is one great obstacle, which will require time and patience to overcome. Another is the lack of a common basis of law among the nations. The United States and Great Britain have such a common basis, and hence there is no reason why they cannot agree to at least a system of arbitration, if not to an International Court composed of their own judges. The legal system of Germany and France is not very different from the English; and with their agreement, with perhaps that of Japan, to submit their differences to such a court, a moral influence would be exerted which would be almost overwhelming, wholly apart from the possibility of compelling peace among other nations—a plan which has its advocates, but which is deprecated by others as destructive of freedom.

Such a court, once firmly established would rest upon fixed principles of justice, and in this would differ from a court of arbitration, which necessarily partakes more or less of

the nature of a compromise — the plan which, as Senator Root declares, is unsatisfactory to the nations, not so much because they are unwilling to submit their disputes to an impartial decision, as that they doubt whether they can in this way *obtain* an impartial decision. But if the decision were one of fixed principles, everywhere known and recognized by competent minds, and rendered by judges who are appointed for life or good behavior, and who are independent of all outside influences, then gradually can a bench be established composed of those who understand the ways of thought and action in all parts of the world.

This is the ideal plan. What will it require?

It will require, first of all, that all nations shall cease forever to cherish the lust of universal dominion. It will put an end to the exercise of that love of rule which, as we are taught in our faith, has been the curse of nations from the beginning. It will do away with the forcible extension of a nation's boundaries, while it will make just provision for those people who have outgrown their native country. It will recognize all nations as brethren and neighbors, but with a distinction according to their uses. It will not hold a land like America in 1492 sacred to its one million savages who require two or three hundred times as much territory to live on as civilized peoples, but will find some peaceable means of agreement with them. It will establish a universal moral law, like that of the Ten Commandments. It will give to every nation its freedom and its opportunity according to its use in the world. And by such a broad exercise of the law of justice and right, the way will be prepared for the acceptance of the Kingship of the Lord Jesus Christ, and His heavenly law of love to one another as the law of earth as well.

But what now (it may be asked) has all this to do with religion, and with the New Church? Does it not belong to the realm of Caesar?

We are all aware, or should be aware of the condemnation in the New-Church writings of that love of domination which has been a chief factor in the extension of the bound-

aries of nations. And while they recognize a distinction between a love of rule for the sake of self and power and wealth, and a love of rule for the sake of service, they condemn utterly all war not necessary for national defence, that is, all aggressive war. And while there is room in our teachings for the question whether war with semi-barbarous peoples, when originally provoked by robbery or piracy or other violence, back of which lies a purpose for their improvement, is really aggressive, even when it must result in the annexation of their territory; and while we may ask whether a nation is its brother's keeper, as our people asked before our Spanish war, certainly these questions should never arise between Christian nations, nor even between nations which acknowledge a common law of civil righteousness. And while the common law of nations differs in minor respects, yet if nations are willing, if the aggressive Aryan race is willing, and particularly if the specially aggressive Anglo-Saxon race is willing, some common ground of agreement can be found. This is what the workers for peace are looking forward to. They know well that it will take time. It will require nothing short of a general enlightenment, a universal education of the people. This is what men like Andrew Carnegie and our own fellow citizen Edwin Ginn are looking forward to—a campaign of education. For this purpose large endowments have been provided. Ought not our sympathies to be with them, even if they are not yet ready to stand on a platform of religion? Their work is a preparation for something better than earthly peace. John the Baptist must go before the Lord. We must learn the parable, that when the branch of the fig-tree is tender, and putteth forth leaves, the summer is nigh. The spirit of the Lord is present with men who love their fellow men, even if they do not know Him. (*Arcana Cœlestia*, n. 2023.) When in that spirit mankind is ready to respond to the angels' song of "peace on earth," the angels will be near to respond, "and glory to God in the Highest."

I have called the title to this paper, "The Beginning of

the End of War." Far away in the future as the abolition of war may be, yet it is present with men all over the world in the form of an Ideal. That Ideal, as well we know, has long been in the world in the words of God in prophecy. Some 2600 years ago it was uttered by Isaiah, and echoed again and again by Micah and other prophets: "They shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." May we not take to heart the concluding Divine appeal? "O house of Jacob, come ye, and let us walk in the light of the Lord."

For ages that prophecy remained fruitless, eliciting no human response. Kingdoms and dynasties came and went; the Prince of Peace appeared, heralded by the angels' song of "peace on earth," and yet His followers after the church's earliest age, were among the foremost in aggression and war, not chiefly with the heathen and the infidel peoples, but with each other; and, what is pitiful, the church, as a ruling body, made no serious protest. Individual voices here and there have told of the folly of war, and sometimes of its unrighteousness; and yet too often these feeble and individual protests, under the stress of national or local self-interest, have died away on the air. Outside perhaps the small Society of Friends or Quakers, with possibly a few still smaller bodies, there has been no organized sentiment in favor of the abolition of war on religious or even moral grounds. But within the last century, especially in our own country, a change has come. Nor is it merely a recognition of the necessity of its abolition to the safety of the world. It is not merely a selfish appeal. It is resting on the moral sense as well as on common sense. The Ideal of the Divine revelation is coming gradually to view. Even Andrew Carnegie, who is giving his millions for public education on the subject, calls war not merely foolish but *wrong*. There is great variety of motive in the movement, and as great a variety of method proposed. But the tide of opposition to war is rising. The Ideal is grad-

ually becoming real. It is no longer the cry of fanatics, or one-sided people. It embraces all kinds of thinkers. In this country it is the voice of educators like ex-President Eliot of Harvard, ex-President Angell of Michigan, President David Starr Jordan of Leland Stanford, and Benjamin Ide Wheeler of California University; of lawyers, judges, or statesmen like President Taft, Jacob M. Dickinson, William R. Day, George Gray, Horace H. Turton, Joseph H. Choate and Philander C. Knox; clergymen like Lyman Abbott and Cardinal Gibbons; practical men, like Alexander Graham Bell, J. G. Schmidlapp, Edwin Ginn, and Andrew Carnegie; and soldiers, like Stewart L. Woodford and F. D. Grant. And men like these, and the organizations for which they stand, are only mouthpieces for a great multitude whose names are not known, but whose influence is a moral force exerted through these men and their organizations. It is a rising tide of sound, which we may perhaps without profanation compare to that united voice which John the apostle heard in the spirit —the voice of a great multitude, of many waters, and of mighty thunderings, all telling of the reign of the Lord God Omnipotent. In this movement, reinforced by the best thought of other lands, we may see the beginning of the end of war.

The savagery in human nature must be conquered before there can be permanent peace. Nation must cease from the desire to exploit nation. The American entrusted with power must learn to seek and find and love the good in the Englishman, the Frenchman, the German, the Italian, the Russian, the Asiatic and in all the rest. And so the ruler or the statesman in every land. He must learn to think of them all as children of the One Good Master. He must look for points of agreement instead of disagreement. He must be willing to give to every nation a place in the world according to its use to the world. Justice, not force; service, not shrewdness; light, not darkness, should be the watch-words of all.

My attention has just been called to an article in the

"American Magazine" for January, on "the World Scouts." Sir Francis Vane has organized this body of boys, not, like "the Boy Scouts," as an incipient military organization, but for practical helpfulness in every possible way. The World's Scout is taught that no person is to be thought of as a foreigner, but as a brother or sister to whom good is to be done. This body of boys already has over 50,000 members. It is plainly a movement which belongs to the new age. The World Scout, taught to recognize all as friends and brethren, may well remind us of the words of Paul to the Ephesian converts: "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

"How," asked old Tertullian, "shall Christians go to war whom Christ has disarmed? In taking the sword from St. Peter, Christ has disarmed all soldiers."

If, as we believe, our Lord and Saviour is the one Light of all the world; if He is the Governor among the nations, and the One who cares for you and me; if He guides the suns and planets in their courses and watches the sparrow's fall; if He has all power in heaven and earth; then surely He, the one Light of small and great, knows how, and can show the way, to harmonize all human interests, if men will look to Him.

But the prophecies in Isaiah and Micah stand, and must sometime be fulfilled. If the Romish Vulgate Gospel has changed the angels' Christmas song of "peace on earth, good will to men" to "peace to men of good will," it perhaps matters little. There will be peace if there is good will. And surely among all worthy to be called Christians, there should be good will. There must be peace where the Prince of Peace dwells.

And surely the arbitration treaties now under consideration at Washington are a step in the right direction, and should have the support of all lovers of peace. If, as some fear, it is a movement in which hypocrisy masquerades as virtue; if it is to be a battle of wits, in which the shrewdest plotter will gain the advantage, yet the result will be

to bring all such wrong to the surface. And if wrong shall be done, it will only reveal the need of something better than mere arbitration, namely, a World's Court, in which, not compromise, but the law of equal and exact justice, shall govern. Let us go forward, even if it be but a single step.

And if the champion of the church shakes his head at all this, and maintains that we must change human nature before we can end war, let the New-Churchman remember that the Divine Providence works both from without and from within. Let him remember the fig trees' foliage appearing before the summer (Matt. xxiv, 32), and the earth which helped the woman (Rev. xii, 16), or the church in the form of reason including the reason which is now beginning to rule the thinking world.

In Isaiah (ix, 6) the coming Saviour is called by four names. He is the Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. His final name or quality is the quality of peace. Only at last will He come as the Prince of Peace. And when the final prophecy of the Bible shall be fulfilled, and the tabernacle of God shall dwell with men, and there shall be no more curse, nor tears, nor pain, surely there will be no organized hatred, no legalized murder. In remembrance of this final prophecy, and in obedience to that command for us to pray that Our Lord may come, I have brought to you this little word in behalf of peace that it may add a trifle to that swelling tide of human influence which, in heaven, proclaims that "the Lord God Omnipotent reigneth," and which, heard and heeded from afar, even here on earth, is preparing the way for His tabernacling among men.

"The tumult of each sacked and burning village;
The shout that every prayer for mercy drowns;
The soldiers' revels in the midst of pillage;
The wail of famine in beleaguered towns;

"The bursting shell, the gateway wrenched asunder;
The rattling musketry, the clashing blade;—
And ever and anon in tones of thunder,
The diapason of the cannonade.

"Is it, O man, with such discordant noises,
With such accursed instruments as these,
Thou drownest nature's sweet and kindly voices,
And jarrest the celestial harmonies?

• • • • •
"Down the dark future, thro' long generations,
The echoing sounds grow fainter, and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace!'

"Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies;
But, beautiful as songs of the immortals,
The holy melodies of love arise." — (*Longfellow.*)

JOHN GODDARD.

SWEDENBORG'S DOCTRINE OF CHRISTIAN UNION.*

It is difficult to expound one branch of Swedenborg's teaching apart from the rest, for his whole system of doctrine is so coherent and so intimately connected with his experience of the spiritual world, that an isolated tenet is like a limb detached from the body of which it formed a part, and in union with which alone its total functions can be discerned. Yet if certain fundamental truths or assumptions, if one prefers to call them so, are borne in mind, the connection may be in some measure perceived; and, moreover, each tenet bears the stamp of intrinsic reasonableness, which may commend it to anyone who believes in God as the Supreme Reality, and in the knowledge of Him as the only true wisdom.

In studying Swedenborg's teaching about the true basis of Christian union, it is necessary to remember that the following truths are vitally connected with it:—

1. There is one God, in one triune person, whose intrinsic divinity, designated in Scripture "the Father," is totally inconceivable by any created mind; but Who has revealed Himself to human intelligence in the person of the Lord Jesus Christ. In His glorified Humanity, now infinite, divine, and one with the Father, He is intellectually approachable by His human creatures, and able to be immediately present in the hearts of all of them as the Holy Spirit, proceeding from the Father through that glorified Humanity.

2. In the Divine, there are infinite things which are "distinctly one"; that is, form a perfect unity, without losing their distinctness. Because of this, in the created universe there are innumerable things which are never exactly simi-

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lar, however closely they may resemble each other. No mind is exactly like any other mind, nor anybody like any other, nor even any constituent of either, nor ever will be.

3. It is in consequence of the unity of God that creation in all its diversity is one; that the human mind and body, in all their diversity of form and function, are one mind and one body respectively; and that communities of men, larger and smaller, in this life and the next, are capable of being one, not in spite of, but in virtue of their diversity.

4. The sole object of the creation of the material universe was and is that by means of it human beings might come into existence, and by the use of that freedom and rationality, which are the perpetual gifts of God to them, be formed into some likeness to Him, and after death pass into the spiritual world and become inhabitants of Heaven; all angels having once been men, on this or some other earth.

5. The Divine Providence is absolutely universal. There is no detail of human life, whether it relates to the affections, thoughts, or actions of individual men or of communities, or the circumstances in which they are placed, which is not subject to its control. Everything that has ever happened in the world has happened by direction or permission of the Divine Providence; by direction so far as it was good, by permission if it was evil,—because the prevention of the evil would have involved consequences more inimical to the realization of the divine end in creation than its permission. For in all the government of the Divine Providence the Lord has regard to the preservation of the freedom and rationality of man, since these are the basis of his manhood and of his capacity to become an angel of heaven. Belief in the omnipresence and omnipotence of the Divine Providence, however, by no means involves the consequence that man should make no effort to improve his own spiritual condition or that of mankind; but it does involve reverence, caution, and submission to the Divine Providence in his efforts to amend these conditions.

6. Heaven consists of infinite varieties of goodness and truth which are; to the very consciousness of the angels, maintained in them, not by any power of their own, but by Divine power alone; yet they have the most perfect sense that they possess and exercise their powers as free agents, and actually do so; because their wills have become accordant with the Divine will, and therefore, to them, the service of God is perfect freedom.

7. The only condition necessary to enable a man to enter heaven is the possession of a genuine *conscience*; that is, a love for goodness and truth for their own sake, and not for the sake of any worldly or other-worldly advantage which may be attained by means of them. Conscience is not a native quality of the human mind, but every man has the power of acquiring it; and it is acquired by his voluntarily shunning the evils to which he is inclined, and which he knows to be evils, as sins against God. The formation of conscience is impeded by the fact that a man's mind is bedeviled with religious errors, but it is not prevented if only these beliefs are held in simplicity and sincerity, and he shuns the evils condemned by his religion as sins.

8. Consequently, men of every nation and of every religion are capable of being endowed with conscience during their life on earth; for all religions enjoin moral precepts more or less closely resembling those of the Decalogue; and if their adherents obey these precepts as a matter of religious obligation and not merely from motives regarding their own worldly welfare, this obedience is the means by which the Lord can form within them a true conscience.

9. Apart from revelation man would never have known that the love of evil constituted a sin against God; that is, an obstacle, and the only one, to the accomplishment of the Divine purpose in the creation of mankind. He might have discovered that some evils of an external kind were prejudicial to the general good in this life; but abstinence from evil from this motive alone forms only a civil and not a spiritual conscience. The civil conscience does not search the affections and intentions from which all evils spring,

but merely suppresses their outward manifestations; and evils which are not overcome in their seat and stronghold are only hidden, not healed.

Accordingly Swedenborg teaches that there has always been a Divine revelation in the world, differing in its character according to the various corporate states through which the human mind has passed from the beginning; these successive revelations culminating in the incarnation of God Himself upon earth, when the spiritual destitution of mankind had become so extreme that by this Divine intervention alone could their spiritual freedom and, consequently, the possibility of their salvation be secured. For us revelation is contained in the divinely inspired Word of the Old and New Testaments. It was Swedenborg's mission to make known the functions of the Divine Word in its literal meaning, and to reveal its inner or spiritual contents; and thus to render it possible for men who will submit to the necessary discipline, to become rationally convinced of the truths of revelation.

The first step in the process of spiritual enlightenment by which Swedenborg was enabled to accomplish this work was his intromission into conscious intercourse with the spiritual world; and I doubt whether it is possible for any one to grasp the full force of his theological teaching who has not reached the following conclusions: first, that this intromission brought him into sensible contact with a real world inhabited by those who had once lived as men on earth; and, secondly, that his account of the constitution of that world is true. For in his hands the "great mystery," as it is called, of the future life, becomes the great explanation of those problems which have perplexed the human mind for ages: the purpose of man's life on earth; the existence of moral and physical evil; the nature and use of revelation; the motive and process of the incarnation; the meaning of heaven and hell; and the reconciliation of the existence of the latter with the truth that God is infinite and unchanging Love.

It is not possible that any one who has no knowledge

of Swedenborg's teaching, or but a slight one, should acquiesce at once in such claims as these. But it is necessary to premise so much, because references will be made in this paper to the information which Swedenborg derived from his experience of the spiritual world; which the reader who is not familiar with his writings must accept at what may seem to him their intrinsic value.

Since the aim of the creation of man is that a vast heaven may be formed which will never cease to grow in numbers and perfection to eternity; and the sole qualification for life in heaven is the possession by man, in however humble a degree, of a love of goodness and truth for their own sake; and, as a consequence of this, a delight in doing good which enables him to be made happy to the full extent of his love by a life of unselfish usefulness to others, the only aim of revelation is to form this heavenly love, or a genuine conscience, in man. For this it is not necessary that the diffusion of the Divine Word should be universal throughout the race. Men, even during their life on earth, are unconsciously denizens of the spiritual world and subject to its laws; and in that world space and time, as we know them, do not exist; and there is an unseen transmission of spiritual influences from the Church which possesses the Word, to nations outside her borders. These, too, are totally unconscious of this influence, but are nevertheless insensibly drawn by it to the spiritual side of the religion they profess and which teaches them what evils they ought to shun. These religions have arisen under the Divine Providence as being better adapted to form some element of genuine conscience in the races among whom they exist, than a purer form of religion would be. The absolute best is not always the relative best for nations or men. The relative best is that which is most helpful to them, in their existing state. Christianity, therefore, is not hostile to any religion which exercises a beneficial influence on its votaries; but is rather the supreme religion, capable of embracing all others, and to which, in the spiritual world, where instruction is provided for all who are willing to re-

ceive it, all genuine religions lead. Thus Swedenborg says:—

In regard to the Lord's Spiritual Church, it should be known that it extends over the whole terrestrial globe: for it is not limited to those who have the Word and thereby know the Lord and some truths of faith; but it is also with those who have not the Word and consequently do not know any truth of faith. (*Arcana Cœlestia*, n. 3623.)

The Church of the Lord is scattered over the whole terrestrial globe and is thus universal. All those are in it who have lived in the good of charity according to their religious belief. (*Heaven and Hell*, n. 328.)

The test of a good man is, whether he lives according to the truths, or what he deems to be such, enjoined by *his* religion. For men are so bound by heredity and the pressure of the society in which they live, that few have the intellectual independence, courage or knowledge necessary to enable them to release themselves entirely from the erroneous beliefs in which they may have been educated from childhood; nor is it necessary for their salvation that they should do so. It is sufficient if they strive to live according to the beliefs which they themselves regard as true. Swedenborg learnt by his experience in the spiritual world that when men do this, the errors in which they may have been nurtured obtain no indelible hold upon their minds. Indeed, by the angels, who regard a man's intentions rather than his thoughts and actions, these errors are perceived as "a kind of truth"; and when idolaters and others who have been brought up under the influence of non-Christian religions but who have lived according to their faith, enter the spiritual world, they easily imbibe the instruction which is there provided for them, and finally enter heaven. They imbibe it, indeed, more easily than many Christians who have become imbued with falsities, but have nevertheless led good lives.

This teaching must have sounded strange indeed to Swedenborg's orthodox contemporaries, who regarded all the Gentile or heathen religions as devices of the devil,

which were to be assailed and destroyed, root and branch. It does not sound so strange in our ears. There is no characteristic of the new age, upon which we all dimly feel that the Christian world has entered, more remarkable than its changed aspect towards other religions. The fact is that the missionaries have themselves, in large measure, been converted, not from Christianity, or to the religions against which they were sent to contend, but to the conviction that these exercise very often a real spiritual influence, which it is dangerous to destroy unless a more powerful and efficacious belief can be substituted for them. The efforts of the missionary and the influence of Western civilization *may* be effective in inducing the convert to throw overboard his hereditary creed as irrational and incredible, and leave him without any strong incentive to regard religion as having any claim upon him at all. Swedenborg says, of this seeming truth and the danger arising from its premature rejection:—

That which has been made a part of anyone's faith, even if it is not true, must not be rejected except with full conviction. If it is rejected before, the first initiaiment of his spiritual life is extirpated; and therefore the Lord never breaks such truth with a man, but as far as possible bends it [towards genuine truth]. (*Arcana Cœlestia*, n. 9039.)

The purpose of this statement is primarily to explain the dealings of the Divine Providence with such imperfect or erroneous beliefs; but if it be true, it must have a secondary bearing upon the attitude of those who would supplant such beliefs by others which they deem better. There should be a wise caution and a holy fear, even in doing such work as this, lest an unwitting injury should be done to the person it is desired to benefit.

The object of this explanation of Swedenborg's attitude towards the non-Christian religions is to show wherein consists the unity of this universal Church, diffused throughout the world, and comprising all the good of every religion. It does not and cannot consist in any uniformity of belief, organization, or practice; for in these there is in-

definite variety, and even contrariety. It consists in the common love of good as the central aim of religion. In this love of good there is always latent a love of truth; for between goodness and truth there is a native harmony and desire for union; and this renders it possible and even easy for a man who is in the love of good to throw off in the World of Spirits, or intermediate state, where he first lives after death, and where his final preparation for heaven or hell is effected, the erroneous beliefs, due to heredity and environment, which obscured his rationality during his life on earth. His whole mind is there brought into complete accord with his ruling love, which is his true life and his essential self.

In a more specific and restricted sense Swedenborg means by "the Church" the nations which possess the Word and profess themselves Christians. But not all of these belong to the true spiritual Church. In all denominations there are those who are *in* the Church, but not *of* it; who attend its services, accept, or at least profess, its doctrines, and call themselves by the name of that section of the Church to which they belong; but to whom religion is a mere profession, and not a rule for the guidance of their lives. The true Church everywhere is constituted, not by the doctrine it professes or the organization it adopts, but by its fidelity to the demands of religion in the whole sphere of daily life—in the family, and in ecclesiastical, social, commercial, and political affairs. So far as a man endeavors to make Divine truth, as he apprehends it, the light to his path in the world, so far is he a true Christian. In fact, the conditions which constitute the Church in the aggregate, constitute also the Church in the individual; and Swedenborg sometimes says that unless a man be himself a church he cannot belong to the Church; just as he says that a man cannot be in heaven unless he be himself a heaven. The Church, indeed, is, or should be, the Lord's heaven upon earth. It becomes this just so far as its members sincerely endeavor to make the Lord's teaching the rule of their lives; and all who so live are members of that

spiritual but most real body, in which the Divine Humanity of the Lord is present as its very soul and life.

The unity of this professed and visible Church is not barred by differences of doctrine and organization. It is not even abolished by the existence of great and fundamental errors, provided these errors are the offspring of innocence and ignorance, and are sincerely believed by those who hold them to be truths. There is, indeed, a positive advantage in differences of religious opinion, provided the life of religion be made the chief aim. For these varieties of opinion produce varieties of spiritual character which contribute to the perfection of that grand Humanity, regarded as an organic whole, of which the spiritual world consists. Differences of opinion and organization would never have rent the Christian world into a crowd of contending and hostile sects if good had been universally recognized as the essential aim of religion. Thus Swedenborg says:—

In the Christian world doctrines distinguish churches; and from them they call themselves Roman Catholics, Lutherans, Calvinists, besides other names. They are so called from mere doctrine, which would never have happened if they had made love to the Lord and charity towards the neighbor the principal end of faith; for then these things would have been only varieties of opinion about the mysteries of faith, which true Christians would leave to everyone's conscience; and they would have said in their hearts that he is truly a Christian, who lives as a Christian, or as the Lord teaches. Thus from all the different churches there would have been *one* Church; and all the dissensions which come from doctrine merely would have vanished, and there would have been the Lord's Kingdom upon earth. (*Arcana Cœlestia*, n. 1709.)

But though Christian union is not necessarily destroyed by theological disagreements, it would be greatly furthered if certain fundamental truths of the Word were universally and unequivocally received. If, for instance, the absolute unity of God, and the truth that He can only be thought of and therefore approached through the glorified humanity in which He has revealed Himself, were firmly believed as the

very corner-stone of Christian doctrine, most of the errors which have devastated the Church would fall away and disappear. It would then be seen that the Incarnation of the one God in human mind and flesh was the supreme Divine effort to accomplish the end for which man was created; and that it was a work of love and judgment by which a new and living way was opened for mankind to Himself; so that man might be able to acquire, if he would, not a righteousness of his own, but a real "righteousness of God, by faith," possessed by him, not as his own, but as the Lord's in him.

The unity of the Church, then, according to Swedenborg, does not consist in any uniformity of doctrine or practice; but in a common aim to make the Kingdom of God a reality upon earth; and especially in the effort of each member of it to regulate every department of his own private life by the Lord's teaching. Yet it must not be supposed that Swedenborg disparages doctrine. On the contrary, he maintains that genuine doctrine is the very foundation of the Church; but it is a life according to doctrine that builds up the Church and makes it a living thing. Without true teaching a right life is impossible; and therefore the Church is perfect or imperfect according to the doctrine by which its life is regulated. The more pure, clear, and abundant that doctrine is, the more will it be possible for the members of the Church to raise their minds above merely earthly ends; and without shunning the world, with its trials, temptations and pleasures, all of which are intended to make it their school for heaven, shun the worldly spirit which converts them all into evil.

The shunning of evils as sins against God is the essence of religion and of a Christian life; but by this Swedenborg does not mean merely the shunning of the evils condemned by the Decalogue in its literal sense; though this is the first work of him who would be a true Christian. He means such a consistent, continuous, and progressive effort to regulate every affection, thought, and action by Truth as will make it possible for the Divine Providence to recon-

struct by degrees a man's mind, as it were, from top to bottom, and yet leave him still *himself* and a free agent; to create in him a "new heart," or will, and a "right spirit," or a genuine rationality, conformable to the nature of heaven and fitting him to become its inhabitant, in one of its "many mansions," after death. The more he knows of Divine truth, and the more clearly he understands it, the more progress he is able to make in a truly spiritual life, if he will use his intellectual acquirements rightly; and Swedenborg maintains that if only Divine truth be made the guide to life in this full sense, however extensive a man's knowledge and perception of it may be, it will not be a source of antagonism between him and others who may think differently and, from his point of view, wrongly, but will always tend to bring him more and more into an attitude of sympathy and genuine, unforced kindness towards all who love the truth and try to make it the rule of their lives; and even towards those who do not.

The recognition, then, of the superiority of good over truth is the fundamental basis of Christian union. It sounds very simple, and perhaps rather abstract and unpractical. Let us, then, try to see how it would work, if it were heartily made a principle of Christian life, by communities and individuals.

It would not extirpate differences of opinion. Its ideal would be, not uniformly, but union in difference. A religious man lives according to what he holds to be Divine truth; and he not only guides his own life by it, but wishes to convince others of the truth he himself believes. But if he heartily accepts the bond of union furnished by the doctrine that good is the essence of the Church and truth only a means to good, he will not roughly assail the sincere convictions of another, however mistaken he may deem them, lest he should impair or destroy something of vital importance for his individual spiritual development. He will shun the spirit of controversy. His primary aim will be to find what elements of truth he has in common with his opponent, and to lead him by these truths to others

which he may not as yet possess. His desire will be to find the points of agreement rather than disagreement between his own belief and that of others; and to lead rather than force them to adopt his own. Thus he will maintain towards those whose religious convictions are at variance with his own an attitude of persistent friendliness and good-will, and resist the tendency, which he will often enough find rising up in his mind, to think that the insensibility of another mind to truths which he himself regards as most vital and sacred, indicates some radical perversion of heart.

This canon of judgment will not bring all the members of the Church into one external organization; nor, perhaps, is it desirable that it should. If such re-union comes, it should come spontaneously, and its absence should not be regarded as an obstacle to real spiritual union. Every earnest religious man desires, and rightly desires, that the forms of worship he uses should be the natural, unforced expression of his own convictions and feelings. He cannot be free, nor consequently happy, in his worship if he is frequently obliged to make mental reservations and qualifications respecting the expressions he hears at such times. He ought not, of course, to allow himself to become so wedded to the forms of worship he prefers as to make them a barrier to his spiritual progress, for there is nothing final in the apprehension of Divine truth by any finite mind. Whatever abundance of truth we may possess, or think we possess, it ought to be the means of enabling us perpetually to advance to further knowledge and higher perception. Swedenborg states that this progression is perpetual in heaven itself, and will never cease. For truths can be multiplied indefinitely and eternally in a mind in which they have once been implanted by a life of obedience to them.

How futile it is, for the present, at least, to look forward to an external re-union of the churches, any one may see who considers that the vast majority of Christians are by birth and education attached to some denomination, which to them is the historic church to which they owe their al-

legiance. No slight reason or merely personal preference ought to induce a man to separate himself from the communion in which he was born, and which has performed for him, however imperfectly, the offices of a spiritual mother. Loyalty to truth may compel such separation; but when it takes place for just and necessary reasons, it will not be effected in any spirit of pride or bitterness, if good be regarded as the primary constituent of the Church.

This canon will not prevent controversy and combat between Christians whose convictions are opposed; for he who holds a religious belief, just in proportion to the sincerity and intensity with which he holds it, desires to make it prevail, especially when the welfare of the community seems to be at stake; but it will deprive the contest, so far as he is concerned, of all bitterness. Charity will not be extinguished. The sun will not go down upon his wrath. He will shun all feelings of enmity and every impulse to desire that his opinion should prevail, merely because it is his.

Furthermore, this principle will not put an end to vigorous effort to make justice prevail in private and public affairs. A Christian must be a fighter in every good cause. But even physical warfare may be carried on without personal animosity, hatred, or ill-will, as the bravest soldiers have often shown; and it is possible that spiritual warfare should be free from these bad ingredients, even when it descends into the arena of political and social affairs, and seeks to establish justice in the earth. The man in whose heart this fundamental ground of union is fixed will reflect on the infinite complexity and variety of the conditions which help to form convictions in the human mind; and will easily believe that his adversaries may be as sincere in contending for their beliefs as he is in contending for his own. Thus Charity, the greatest of virtues, will reign even in his warfare; and no impassable gulf of aversion and distrust will be created between him and his adversaries.

J. HOWARD SPALDING.

THE WORD AS A WHOLE: THE PATRIARCHS.

STUDY of the Word as a whole must rest upon the recognition of the fact that the Word is a whole, a unit; and this appears most clearly when we know that the whole Word in its supreme sense is the story of the Lord's life, and in a relative sense the story of man's regeneration. The Scripture teaches this when it calls the Lord "the Word made flesh." The Lord Himself taught it, when He said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me . . . Had ye believed Moses, ye would have believed me: for he wrote of me;" and again when He opened to the disciples "in Moses and the prophets and the Psalms" the things concerning Himself. The same truth is declared and illustrated in almost countless places in the Doctrines of the New Church. (New Jerusalem and its Heavenly Doctrine, n. 263; Arcana Cœlestia, n. 2523; Doctrine of the Lord, n. 1-7.)

Knowing that the Word is the story of the Lord's life and of man's life, the study of the Word as a whole becomes the effort to see the period or the phase of the Lord's life and of man's life to which each part of the Word applies. This does not mean that a given chapter and verse applies to only one period or phase of the Lord's life and of ours; if so, a verse, a story, or a Psalm, would be useful once in a lifetime, and never again.

In a sense every part of the Word is the whole in miniature—a principle made familiar in Swedenborg's "Animal Kingdom," where each larger organ is shown to be composed of a multitude of smaller organs, like in structure and use to the larger organ which they combine to form. So we can study the ocean in a drop of water, the vegetable kingdom in a blade of grass. The principle has universal

application, and it is abundantly illustrated in the Word. The whole story of life is told in the account of creation in the first chapter of Genesis, in the twenty-third Psalm, and in many another single chapter and verse. This is not forgotten when we recognize that each verse of Scripture, when read in its place as a part of a connected whole, has relation to some particular period or phrase of life.*

An interesting illustration of the unity of the Word is the presence in the Gospels of Matthew and Luke of genealogies which summarize the whole Old Testament story; their presence in the Gospels practically says, that the whole Old Testament is a part of the Divine record of the Lord's coming and life. Good studies of the genealogies, developing this thought, may be found in "The Star in the East," by J. F. Buss, and in "Matthew's Gospel," by John Worcester. Mr. Buss reads the genealogy in Matthew as the description of the nature which the Lord inherited from men in coming into the world, and the genealogy in reverse order which occurs in Luke, as the description of the glorification of the Human by the Divine. Mr. Worcester's view is not inconsistent with this, but he sees in the genealogy in Matthew not only the description of the inherited nature on each plane and degree, but also, and more especially, the account of the removal of the evil inheritance, and the building by the Divine truth step by step the receptacle for the Divine love. He sees in the fourteen generations from Abraham to David the complete instruction of the Lord as a child in the truths of the Word, and the training in obeying them; in David and the kingdom, the rational grasp of truth and its application to removing evil and to the arranging of all things of the mind in true order; and in the captivity and return, the complete humbling of the intellectual power and the building of the temple of the Divine presence on a surer basis. Other interesting and important thoughts are brought out in these studies of the

* See a general presentation of this subject by John Worcester, in a chapter on "The Word as a Whole," in the volume "The Bread of Life;" and a briefer statement in "Swedenborg on Three Vital Points: The Bible," by W. L. Worcester.

genealogies, which are not now cited, as not being directly to our present purpose.

Following the division of the Old Testament story indicated in the genealogy in Matthew, we take the first period of fourteen generations, Abraham to David, and in this paper consider the first part of the period, Abraham to Joseph, the story of the patriarchs as given in the Book of Genesis, from the later verses of the eleventh chapter, to the end of the book. There is a peculiar advantage in beginning our study here, for the "Arcana Cœlestia" interprets this section of the story in its application to the life of the Lord. The parts of the story before and after are interpreted mainly in their application to the church, with only brief statements here and there that inmostly they relate to the Lord. There is peculiar advantage in beginning the study with that part of the Word where the application to the Lord is most clearly shown, inasmuch as it is in its application to the Lord that the unity of the Word is most plain.

Our study of the story of Abraham and his family must be directed to the answering of the question: To what period or phase of the Lord's life and of our life does this section of the Scripture apply? What experiences of the Lord's life and of ours does it describe? We know in a general way, and it has already been stated in this paper, that the story of the patriarchs relates to childhood, and describes in its deeper meanings experiences of the Lord and of ourselves in childhood, especially childhood's willing instruction in the truths of the Word. Discipline in obedience to the truth, which still belongs mainly to the period of childhood, follows in the story of Moses and the Judges, which completes the period of fourteen generations from Abraham to David. In the "Arcana" the application of the story of the patriarchs to childhood is repeatedly declared, and this general truth is confirmed and illustrated by most interesting details. The interest is of a very deep and holy kind, for as the story of the patriarchs is opened to us, we are taken in a most tender way into the inner experiences

of the Lord's life as a child, in those years about which the Gospels are so silent.

The explanation of the story of Abram in the "Arcana" begins with the statement, "The things related in this chapter [the twelfth of Genesis] concerning Abram, represent the Lord's state from earliest childhood to adolescence" (n. 1401). Here we have the first definite information as to the period of the Lord's life which is described in this story of the patriarchs. Similar statements occur perhaps fifty times, in the course of the explanation of the story.

Before citing them, it is well to learn what age is meant by Swedenborg by the term "childhood," *pueritia*, and by "adolescence," *adolescentia*. The terms are quite definitely defined in another number of the "Arcana." It is there said,

Man from first infancy to extreme old age undergoes several states as to his interiors, which are of intelligence and of wisdom. The first state is from nativity to the fifth year of his age; this state is a state of ignorance, and of innocence in ignorance, and is called infancy; the second state is from the fifth year of age up to the twentieth; this state is a state of instruction and of science, and is called boyhood (*pueritia*); the third state is from the twentieth year of age to the sixtieth, which state is a state of intelligence, and is called adolescence, youth, and manhood; the fourth or last state is from the sixtieth year of age and upwards, which state is a state of wisdom, and of innocence in wisdom. (n. 10,225.)

If we interpret strictly by this definition, the statement that the things related in the twelfth chapter of Genesis concerning Abram, represent the Lord's state from earliest childhood to adolescence, it means that the application of the story is to the life of the Lord from His fifth to His twentieth year. We shall see reasons to modify the strictness of this definition, but it is important to note that the application of the story of Abram is not, in the main, to the Lord's infancy, but to His childhood, which begins with children generally at the fifth year; thus leaving some of the earliest states to be represented by the early chapters

of Genesis, which also are the story of the birth and infancy of the individual and of the race. This, from the "Apocalypse Explained," n. 641, is helpful in showing the relation of the first chapters of Genesis to infancy and even to prenatal states.

As regards the successive states of the churches on our globe, they have evidently been similar to the successive states of a man who is being reformed and regenerated, namely, that to become a spiritual man, he is first conceived, next is born, then grows up, and is afterward led on further and further into intelligence and wisdom. The church from most ancient times to the end of the Jewish Church, progressed like a man who is conceived, born, and grows up, and is then instructed and taught; but the successive states of the church after the end of the Jewish Church, or from the time of the Lord to the present day, have been like a man increasing in intelligence and wisdom, or becoming regenerate.

We are probably right, in general, in thinking of the beginning of the story of Abram as applying not to the Lord's infancy and to our infancy, but to His childhood and ours. There are in the "Arcana" a very few statements which indicate application to earlier states of the Lord's life, even from His birth. But such passages are the exception. Where there is one which suggests an application of the story of Abram to the Lord in infancy, there are twenty which indicate the application to the Lord's states and to our states in childhood.

In our study it will be useful to carry on these two lines of thought together—the application of the story to the Lord and to ourselves, although we shall be frequently reminded that there is not a perfect parallel between the Lord's states of progress and our own. Thus it is explained that the Lord alone, from the Divine soul within Him, was born spiritual-celestial, which means that He had from the first an inward perception from the Divine love which was His life. (*Arcana Cœlestia*, nn, 1434, 4592.) It is also frequently stated that while the Lord was born as other children, and stored His memory as others do from the letter of the Word, and afterward came as others

do into rational understanding of this truth, still in all these steps He advanced more rapidly than others do, according to the saying of the prophet that the Spirit of Jehovah would rest upon Him, and make Him of quick understanding. (*Arcana*, n. 1464; *True Christian Religion*, n. 89.) And the rapid development was not in understanding alone; for when we come to the story of Abram's warfare which means temptation combats, it is said that the Lord experienced these temptations as a child, but others not until they come to manhood. (*Arcana*, n. 1661.) Still, while such differences must be remembered, the "*Arcana*" by many cross references between the Lord's experience and our own, encourages us to carry forward together the two lines of application, to the Lord's childhood and to our own, as we read the story of the patriarchs, Abram, Isaac, and Jacob.

It is time that we noticed more passages of the "*Arcana*" which indicate the relation of this story to childhood,—to the Lord's childhood and to ours,—and noted briefly the states of development and the experiences which some of the incidents of the story describe. Following the general statement at the beginning of the story of Abram, that the things there related (namely, in the twelfth chapter of Genesis) "represent the Lord's state from earliest childhood to adolescence" (n. 1401), the call of Abram is said to mean "the first turning of the mind" to the duty of receding from exterior things (n. 1407). With reference to the same part of the story, it is said, "The Lord being the subject here treated of, more arcana are contained therein than can be declared or conceived. For in the internal sense is here meant the first state of the Lord when He was born; which state being most arcane, cannot well be explained to the apprehension" (n. 1414). Haran, from which Abram departed means "an obscure state of the Lord, like that of man's childhood" (n. 1430). "By Abram," we are again reminded, "is understood the Lord; in the present case the Lord when a child" (n. 1431). By Lot accompanying Abram is represented, "truth sensual,

thus what was first insinuated into the Lord during His childhood" (n. 1434). "Into the land of Canaan they came. . . . The Lord's earliest life, being that from His nativity to His childhood is here described, namely, that He arrived at the celestial things of love" (n. 1438). The oaks of Moreh by which Abram camped after entering the land, mean "the first perception of the Lord; for as yet He was a child, and His spiritual things were not more interiorly opened" (n. 1443). Jehovah appeared unto Abram; "that Jehovah appeared to the Lord when He was yet a child" (n. 1446). Abram removed to a mountain east of Bethel; "a fourth state of the Lord when a child, namely, the progression of the celestial things of love" (n. 1449). "An obscure state as to knowledges," represented by Bethel being on the sea (n. 1453). And Abram journeyed, going and journeying; "Here begin the progressions of the Lord into knowledges" (n. 1457). And in this same number of the "Arcana," in confirmation of the statement that the Lord was instructed as another man, the several verses of Luke are quoted which refer to the Lord's childhood. "The child grew, and waxed strong in spirit, and was filled with wisdom, and the grace of God was upon him." "And Jesus increased in wisdom and age, and in favor with God and man." The account of the Lord with the doctors in the temple at twelve years old is also cited, and singularly also the words written of John the Baptist, as if they referred to the Lord (as doubtless in a true sense they do); "The child grew, and waxed strong in spirit, and was in the desert till the day of His showing unto Israel." The inference is fair that the passages of the Gospel describe in general the same period and phase of development of the child Jesus which are described in this story of Abram.

But to continue. The famine in the land means "a scarcity of knowledges as yet with the Lord, when He was a child." "With the Lord, equally as with other men, there was, in childhood, a scarcity of knowledges in the external man" (nn. 1459, 1460). Abram went down into Egypt; instruction in childhood from the Word (n. 1461). And it is

added, "The Lord's being brought into Egypt as an infant, had no other signification than what is here signified by Abram. . . . The Immigration of Jacob and of his sons into Egypt, represented nothing else, in the inmost sense, but the Lord's first instruction in knowledges from the Word." By Israel in the passage, "Out of Egypt have I called my Son," is also "meant the Lord and His instruction as a child" (n. 1462). Abram's calling Sarai his sister during the stay in Egypt, like similar incidents in the story of Abram and of Isaac in the Philistine land, means that in the process of learning there is at first an interest in learning for its own sake, which afterward must give place to a love for knowledge only for the sake of use. This the Lord experienced "when a child" (n. 1472), "when He began to be instructed . . . when a child" (n. 1479). With reference to the same incident it is said, that "knowledges are procured in childhood with no other end than that of knowing; and with the Lord they were procured from the delights and affection of truth" (n. 1487). "Pharaoh called Abram, and asked, What is this that thou hast done?" "The affection contained in these words is the indignation, as it were, of knowledge, and a sorrow felt by the Lord, and felt, in fact, on this account that the knowledges should be thus destroyed, which He had imbibed with satisfaction and delight" (n. 1492). "The Lord in His childhood, when he imbibed knowledges, at first knew no otherwise than that they were for the intellectual man, or that He might from them know truths; but it was afterwards discovered, that they were for His attainment to things celestial" (n. 1495). "Scientific truth is of knowledge," it is added; "rational truth is scientific truth confirmed by reason; intellectual truth is joined with an internal perception that it is so. This was with the Lord in childhood, and in Him opened the way to things celestial" (n. 1496). The closing number of the chapter says:

Hence then it appears, that the sojourning of Abram in Egypt represents and signifies nothing else than the Lord, and in fact, His instruction in childhood . . . The arcana which lie con-

cealed in this relation, and also in that concerning Abram and Isaac in Philistia, relate to the manner in which the Human essence of the Lord was conjoined to His Divine essence, or what is the same, how the Lord as to His Human essence also became Jehovah; and that this process commenced from His childhood . . . Besides most profound arcana concerning the Lord, they also involve arcana relating to the instruction and regeneration of man, in order to his becoming celestial; and also relating to his instruction and regeneration in order to his becoming spiritual; and this not only in relation to man in particular, but also to the church in general. They further involve arcana concerning the instruction of infants in heaven; in short, concerning the instruction of all who become images and likenesses of the Lord. (Arcana, n. 1502.)

The next chapter opens with the statement that "what is now further recorded concerning Abram, in the internal sense, relates to the Lord, signifying and describing the beginning of His life as to its quality, before His external man was conjoined with His internal" (n. 1540). Interpreting the going out of Egypt, Abram is said to represent "the Lord, in the present case, the Lord when a child" (n. 1541). The whole chapter is said to represent "the Lord, and to form the continuation of His life from childhood." "The subject here treated of is the Lord's instruction when a child" (n. 1542). Again we are reminded that Abram here represents "the Lord when He was yet a child" (n. 1544). Explaining what Lot represents in the Lord (who was with Abram and was soon to be separated from him), it is said that he "represents things sensual; by which is meant the external man and its pleasures, which are of things sensual, thus which are most external, and are wont to captivate man in childhood, and divert him from what is good" (n. 1547). Explaining the second sojourn of Abram at Bethel, the "Arcana" refers to the explanation of the earlier sojourn and says, "From what was there said it may appear what was at that time the quality of the Lord's state, namely, that it was like that of a child, which is such as to admit the presence of worldly things." And now of the return to Bethel; "As to what pertains to the

Lord, He advanced according to order in conjoining things human with things Divine; and He now first arrived at a celestial state, such as He enjoyed when a child, in which wordly things also were present. He proceeded thence to a state more celestial, and at length to a celestial state of infancy, in which He fully conjoined the Human essence to the Divine" (n. 1557). "Lot lifted up his eyes," signifies illumination. "It cannot be doubted that the Lord, when a child, was frequently, as to the external man, in such Divine vision" (n. 1584). The oak grove of Moreh had represented a first state of perception in the Lord; now Abram's camp by the oaks of Mamre, Hebron, means that the Lord came to an interior perception (n. 1616). And now in the fourteenth chapter we read the account of the war of Chedorlaomer with the cities of the plain, and Abram's rescue of Lot. The subduing of the rebellion by the Eastern kings means the Lord's battle in childhood against evils and falses, from apparent goods and truths of the external man (n. 1652). "The subject treated of is concerning His first combat, which was in His childhood and earliest adolescence, which He then first entered into and sustained, when He was imbued with sciences and knowledges. . . . Every man is a subject of temptation in his age of manhood; but the Lord in His age of childhood. . . . The Lord, in His earliest childhood, was introduced into the most grievous combats against evils and falses" (n. 1661). "In the thirteenth year they rebelled, signifies the beginning of temptations in childhood" (n. 1666). "Such good and truth as are with children before they are instructed, are signified by Chedorlaomer" (n. 1667). Infestation and combat arise with all who have conscience; "much more with the Lord as a child, who had perception. With those who have conscience, there arises hence a dull or still pain; but with those who have perception, an acute pain, and so much the more acute, as the perception is more interior. Hence may appear what was the quality of the Lord's temptation in comparison with man's, since He had interior and inmost perception" (n. 1668).

Speaking of the Nephilim (represented by the giants whom Chedorlaomer conquered) and their deadly persuasions, it is said, "Such were the wicked nations against which the Lord fought in His earliest childhood, and which He overcame" (n. 1673). It is of interest to notice that these enemies whom the Lord met and overcame in His earliest childhood, were the giants of evil developed in the end of the Most Ancient Church, the earliest childhood of the race. The Lord in His childhood must meet the evil of the childhood of the race. Continuing with the same story of warfare: "In the internal sense it is treated concerning temptations which the Lord endured in childhood." It is noted how few and brief the references of the Gospels are to the Lord's temptations, and it is added, —

That the life of the Lord, from His earliest childhood even to the last hour of His life in the world, was a continual temptation and a continual victory, appears from several passages in the Word of the Old Testament . . . The life of the Lord was love toward the whole human race; . . . against this His life were admitted continual temptations, from His earliest childhood to His last hour in the world . . . In sum, from His earliest childhood, even to the last hour of His life in the world, the Lord was assaulted by all the hells, which were continually overcome, subjugated, and conquered by Him; and this solely out of love for the whole human race. And because this love was not human but Divine, and all temptation is great in proportion as the love is great, it may be seen how grievous were His combats, and how great the ferocity with which the hells assailed Him. That these things were so, I know of a certainty. (Arcana, n. 1690.)

By Mamre, Eschol, and Aner, who helped Abram in the rescue of Lot, "are represented and signified the angels who were with the Lord, when He engaged in combat in His earliest childhood" (n. 1705). The meeting with Melchizedek king of Salem, and his blessing, represent the peace which followed conflict (nn. 1725, 1726).

At this point we meet the statement, "in the two preceding chapters [that is, in the story of Abram thus far] Abram represented the Lord or His state in childhood;

here, or in this chapter he represents the Lord's rational" (n. 1741). We are not to infer from this, that in the application of the story to the Lord's life we have now passed wholly beyond the period of childhood. The statement at the beginning of the account of warfare is that it describes the Lord's first combat, which was in His childhood and earliest adolescence. Chedorlaomer represents the child's first effort; Abram the Hebrew, the wiser and completer victory. And it is further expressly explained that much of this experience which comes to men only in mature years, came to the Lord in childhood. In the following chapter we are told that the word of Jehovah came to Abram in a vision, which "signifies that a revelation was made to the Lord after the combats in childhood" (nn. 1778, 1784). And six chapters later we read in the explanation of the story of Abraham and Sarah in the land of Abimelech, "It is here treated concerning the doctrine of faith, of which the Lord thought in His childhood, namely, Whether it was allowable to enter into it by things rational, and thereby to form to Himself ideas concerning it" (n. 2588). As we read on, we shall find further descriptions of the rational faculty and of experiences which at first suggest to us that we have in the spiritual story reached the period of maturity; but there are still frequent reminders that in the main the application of the story is still to the Lord's childhood and to our childhood, throughout the story of Joseph, and Moses, and the Judges, even to the establishment of the kingdom under David and his successors, by whom is represented Divine truth ruling in the mind. (*Apocalypse Explained*, n. 444.) The fact that in the fourteen generations from Abraham to David, which relate primarily to developments and experiences of childhood, there are many pictures of maturer states and experience, is partly due, as we have seen, to the more rapid development of the Lord, bringing to Him in childhood experiences which do not come to others until later. It is due in still larger extent to the fact noted early in this paper, that a passage of Scripture which primarily describes an experience of a certain

period of life, also includes essentially the history of all experiences of that kind at other times of life; according to the principle that the parts are like the whole, and each part involves the whole. Thus when we find in the story of Abram a chapter which describes the first temptations of the Lord in childhood, it also involves essentially the story of all the Lord's temptations.

We have paused for these considerations at this point, for the help that they give us in placing in the spiritual life-history the account of Ishmael and Isaac which soon meets us in the story. Abraham has represented the little child's willing reception of truth about things heavenly and Divine, willing because of the agreement of such truth with the innocent states already breathed by heaven into the heart. Abraham is therefore often briefly stated to represent the celestial man (*Arcana*, n. 1404). Ishmael and Isaac, Abraham's sons, now represent the rational development; first a natural rationality judging from appearances, hard and critical, represented by Ishmael, the wild-ass man; and then the spiritual rationality, gentle and serviceable, represented by Isaac. Isaac is briefly said to represent the spiritual man (n. 1404). In the explanation of this story, we have a full account of the rational and its characteristics in each period of its development, perhaps the fullest account given anywhere in the Doctrines, an account which goes far beyond the usual experience of childhood (nn. 1893, 1949, 1950, 1964). Still we may believe, consistently with the broad lines of interpretation laid down for us, that Ishmael and Isaac, as well as "Abram the Hebrew" in an earlier chapter, primarily represent the beginnings of rational power in childhood; and only as the part involves the whole, and the beginning all that follows, do they represent the full development of rationality which is pictured in the story of David and the kings. In introducing the story of Ishmael and Isaac, the "*Arcana*" remarks, "Children appear indeed to have a rational, but it is still not rational, being only a sort of rudiment of it, as may be obvious from the fact that reason belongs to the adult and aged" (n. 1893).

Also the early and wonderful development of rational power in the Lord, already referred to, which was shown when the child Jesus at twelve years old talked with the doctors in the temple, is a further reason for the full development of the subject at this point, and for the full representation of the rational in the story.

If it is allowable to suggest a parallel in the Gospel to the story of Isaac, and in particular to the story of the offering of Isaac upon the altar, it would be this very scene with the doctors in the temple, at twelve years old. The offering of Isaac represents, we are taught, "the Lord's most grievous and inmost temptations, the last of which was that of the cross, in which it is evident that the merely human died" (n. 2818). And in particular it represents "temptation even to the last degree of power" (n. 2816) in relation to the rational power, "the sole thing in the universe by which He would save mankind" (n. 2773). May it have seemed to the Lord when at twelve years old He tarried in the temple, and asked, "Wist ye not that I must be about my Father's business?" that in His rational strength He was ready to do the saving work? And do we not see the absolute humbling of this intellectual power, and giving up as it seemed to Him of the sole thing in the universe by which He would save mankind, when He turned again with Mary and Joseph to Nazareth for many other years of patient working out of truth in life? And when after these years He again spoke in the synagogue, it is not said as before, that men were astonished at His understanding and answers, but, "All bear him witness, and wondered at the gracious words which proceeded out of his mouth." Did all the pathos of Abram's sacrifice and all the agony of heart which it represented belong to the turning of the child Jesus from the temple to go down with them to Nazareth? And this was in the temple, on the same Moriah where Abraham had made his sacrifice (n. 2775).

We pass on to the story of Jacob, and now we must see the three patriarchs, Abraham, Isaac, and Jacob, in relation to each other. The "Arcana" states it concisely: "Abram,

who is first treated of, represents in general, the Lord, and in particular, the celestial man; Isaac, who is afterwards treated of, in like manner represents in general, the Lord, and in particular, the spiritual man; Jacob also, in general, represents the Lord, and in particular, the natural man" (n. 1404). The three stand related as affection, thought, and act; and the bringing forth upon the plane of outward conduct is well represented by the sojourn of Jacob in the land of Haran, gaining there his family and his substance. The twelve sons, born in succession to Jacob, represent all developments on this natural plane of life—first those more external, and then those more internal and heavenly. The last two, Joseph and Benjamin, are really not children of that distant country; for immediately at the birth of Joseph, Jacob returned to the Holy Land, and Benjamin was born in the land, near Bethlehem. At the same time is Jacob's submission to Esau. The stealing of the birthright and blessing by Jacob had meant the temporary lead of faith in the development of life, and this submission means the union of faith with love, and the coming of charity to its rightful place as of first importance (nn. 3603, 4269, 4353). In the course of the explanation of this story of Jacob in the "Arcana," we are reminded more than twenty times that inmost it is the story of the Lord, and of His making the natural degree or plane of His life Divine. The precise periods of the Lord's life to which the events of the story apply are not so definitely told as in the story of Abram, but it is evident that the developments of life here represented need not be far removed in time from the affection and thought represented by Abraham and Isaac. There are suggestions still that we are not far removed from childhood. We have noticed the statement made in connection with Abram's sojourn in Egypt, as representing childhood's gathering of knowledge, that "the immigration of Jacob and his sons into Egypt, represented nothing else, in the inmost sense, but the Lord's first instruction in knowledges from the Word" (n. 1462). Joseph's heaping up of

corn also represents the gathering and laying up of remains. In this it comes very near in meaning to the Egyptian experience of Abram. In particular, the work of Joseph during the years of plenty and of famine, represents the withdrawal of remains into the interiors of the mind, and the bringing of them out little by little into the natural life, as they can be useful in regeneration (n. 5376).

It is necessary to give a thought to the meaning of Joseph, who is the leading figure in this second Egyptian experience. And here we find that as the story passes from Jacob to his sons, the line of interpretation in the "Arcana" changes, and the application made is for the most part now not to the life of the Lord, but to the church. In relation to Jacob's building an altar at Shechem after his return from Haran: "It is treated in this chapter in the supreme sense concerning the Lord, how He made His natural Divine. But whereas those things, which in the supreme sense relate to the Lord, exceed the ideas of man's thought, because they are Divine, it is allowed to illustrate them by such things as fall nearer into the ideas, namely by the manner in which the Lord regenerates the natural of man. For the regeneration of man as to his natural is here also treated of in the internal sense, since the regeneration of man is an image of the Lord's glorification" (n. 4402). It is interesting to note that when, earlier in the story Abram coming from the same Haran entered the same land and camped at this same Shechem, and built here an altar to Jehovah, it is interpreted in its relation to the Lord, as representing, "a second state of the Lord when the celestial things of love appeared to Him," and "the first worship of His Father from the celestial of love" (nn. 1439-1448). But now a different line of interpretation is followed; as if we might more easily follow the application to the Lord in His childhood's learning about Divine things, but cannot so easily follow the story as He advanced to fuller states of glorification. This may be a thought of some value, to apply in general as explaining the fact that it is for the story of Abraham, Isaac, and Jacob only that

the veil is drawn aside and the application made directly to the life of the Lord. Still, while in the story of Joseph and of Moses, the line of application to the church is chiefly followed, there are very many reminders that in its inmost sense the story is of the Lord, as we know that it is everywhere in the Word. For example, in explaining the saying concerning Joseph's gathering of corn, that he ceased to number it, because there was no number, it is said that the words apply to truth in which is the celestial from the Divine; that the Lord alone had such truth, and that it is the glorification of His natural which is here treated of in the supreme sense (n. 5346). Again in Joseph's interview with his brethren, the application is first made to the conjunction of the internal of the church represented by Joseph and Benjamin, with the external of the church, represented by the other ten brethren; but it is added that "in the supreme sense the Lord is treated of, how He united the internal with the external in His human, that He might make this Divine" (n. 5469). So again at the beginning of the second chapter of Exodus, we read, "In the supreme sense the Lord is treated of, how He, as to the human was made the Divine law; Moses represents the Lord as to the Divine law which is the Word; and in the respective sense represents truth Divine with the man of the church" (n. 6714). "Whereas the Lord advanced according to Divine order, He made His human when He was in the world, to be Divine truth; but afterwards, when He was fully glorified, He made it the Divine good, thus one with Jehovah. How this was effected is described in this chapter in the supreme sense; but whereas those things which are in the supreme sense, all which treat of the Lord, exceed the human understanding, it is allowed in what follows to explain the contents of this chapter, in the internal sense which treats of the beginnings and successive states of truth Divine with the man of the church, that is with the man who is regenerated" (n. 6716). The veil is closing upon the interpretation made directly to the life of the Lord, although we still are often reminded that that application everywhere inmost exists.

When therefore we ask what is the representation of Joseph in the story, while it is frequently stated that Joseph represents the Lord, the meaning of Joseph is more fully given in terms of man's regeneration or of the church. We have already quoted passages which speak of Joseph and Benjamin, the last born and best loved sons of Jacob, as representing the internal of the church and the internal of the Lord. This meaning of Joseph in relation to the Jewish Church is clearly stated in the explanation of the last verse of Genesis: "So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt." It means that with the Jewish Church, the internal, the living perception of the Lord and things of heaven which had existed in the Ancient Church, ceased, and still was preserved unknown to the Jews, shut up within the forms of a representative worship (nn. 6593-6596). Still there was promise that the internal of the church would live again, in the command to the children of Israel that they should take the bones of Joseph with them for burial in the Holy Land. (Gen. 1, 25; Exod. xiii, 19; Josh. xxiv, 32.) The meaning of Joseph may also be seen in relation to the Christian Church. Joseph is frequently in technical language said to represent "the celestial of the spiritual," and Benjamin "the spiritual of the celestial." This Rev. John Worcester, in his "Lectures on Genesis and Exodus," shows to mean in relation to the Christian Church, a simple-hearted conviction of the Divinity of the Lord, to which is joined much later the ability rationally to understand and to explain that Divinity—the two brothers Joseph and Benjamin. Joseph the lad in the Holy Land represents the simple heart-conviction of the Divinity of the Lord as it existed in the beginning of the Christian Church. Joseph in Egypt is this knowledge of the Lord lost as a living perception and become a thing of historical knowledge only, though the most precious of knowledges. So it is preserved in the traditions and sacraments of the church until it can live again.

Can we also offer a suggestion as to the meaning of

Joseph in the Lord's own life? As in the church Joseph is the living sense of heavenly things, and especially of the Lord's Divinity, may he in the Lord's life be the Lord's perception of His own Divinity? Joseph as a lad in the pastures of Canaan, dreaming the dreams in which others bowed down to him, is the simple sense of the indwelling Divinity in the Lord's heart as a child, when He lived near to the Divine as other children live near to heaven. But just as the influences of heaven become dim to all children when they grow older, so we may believe the sense of inward Divinity grew dim to the Lord (n. 5342). Then Joseph was in Egypt, when the Lord not feeling His Divineness as a living reality, must learn the fact of it from Scripture, and read the story of it in these very chapters where it all is told, and treasure this knowledge of it, and the precious remains of those earlier states of childhood in which He had felt it, until, by living the Divine truth fully, the Divine love and the feeling of Divineness lived again and fully in His heart. But this experience is pictured in the story of Moses, and the journey out of Egypt to the Promised Land.

WILLIAM L. WORCESTER.

AN UNDEVELOPED CHAPTER IN SWEDEN-BORG'S LIFE.*

THE examination of University libraries in Germany brought out the fact that the works of Swedenborg are very inadequately represented, and still more meagerly called for by readers; in reality, one might say the request for Swedenborg's writings at the libraries on the Continent of Europe is *nil*.

Moved by a desire to discover the cause of this neglect of an author who is mentioned by, and in connection with, prominent writers from the seventeenth century down to the present time, and who is favorably regarded by some modern scientists of international fame, I fell upon the idea to investigate somewhat those guides to knowledge and general information which now-a-days are to be found so plentifully in homes and on the shelves of libraries, namely, the encyclopedias.

With regard to the encyclopedias as sources of information, it may be mentioned that among the many examined, only one presented Swedenborg at first hand, but the rest, as it were, from hearsay.† It is, therefore, almost to be wondered at that in this, one of the best articles, we hear of Swedenborg as an author who had written two large works on animals.‡ There is not one I have read, which

* In order to prevent a misunderstanding at the very outset, it should be understood that the "Chapter" in question is not undeveloped in Swedenborg, but in the world of readers.

† The one exception is of a Roman Catholic source. It makes an effort to show Swedenborg's teachings as he gives them. But it so intermingles them with the writer's comments, that Swedenborg is with difficulty recognized in it.

‡ New-Churchmen are conversant with the fact that Swedenborg has written an "Economy of the Animal Kingdom," and an "Animal Kingdom"; and they also know that in both of these works "Animal"

does not call Swedenborg a mystic, a spiritist, a theosophist or the like.

Is it to be wondered at that his works, so far as they are represented in libraries of learned institutions, are kept in out-of-the-way rooms, together with other volumes marked "not called for"?

Most of these encyclopedic articles are not devoid of evidence of some research, since some one or other of the lives of Swedenborg is referred to for certain facts. Instead of analyzing these very general encyclopedic contributions, we may turn to those typical "lives of Swedenborg" to gain a general idea as to what is currently known about Swedenborg. There is no need here of singling out any particular "life" to gain this view; for, in the main, they all agree in describing our author's adult life in two strongly marked sections, which are characterized as (a) Swedenborg the Scientist, and (b) Swedenborg the Theologian. This distinction has been in vogue from the beginning, hence for so long that it is now ingrained in the New Church, and commonly accepted without any question.

Let us recall the main features of Swedenborg's scientific career, and contrast them in rapid strides with the theological years and their written productions, to help us understand somewhat the attitude of the intelligent world towards Swedenborg, the man as a whole.

His academic life may here be passed over, because it was, like thousands of academic lives, a preparation during years preceding the student's responsibility. It is commonly supposed that Swedenborg's life received a scientific trend through the enthusiastic bias of some university teachers. But this thought should not be pressed too strenuously, in the face of Swedenborg's later declaration, that he was prepared for his final use from his youth up. The nearer truth would be that his own predilection was kindled by the teacher's enthusiasm, and led to succeeding results.

is taken from *anima*, the Soul, and that they might more appropriately bear the titles, "The Economy of the Soul's Kingdom," and "The Kingdom of the Soul."

Swedenborg's so-called scientific career reaches from his farewell to his *alma mater* at Upsala to his fifty-seventh year, and, speaking quite generally, it presents three main features: first, three prominent periods of travel; second, his official life as Assessor in the Royal College of Mines; and third, his contributions as an author. To these might easily be added a fourth, namely, his efforts as member of the Diet. This latter element, however, may be safely passed by, because Swedenborg aimed at no political preferments and honors, and hence his efforts as a statesman were largely lost in the politically turbulent life of his day. But this should not obscure the fact that his memorials to that body were models of patriotic wisdom, contributing an uplifting element to the body of laws enacted while he was a member of the Diet.

In a similar manner, for our purpose of studying the man, his duties as assessor do not single him out personally; for through them he is simply a member of the College, in a collective or composite life whose work lies outside of our quest. The individual shines far more clearly from his works transmitted to the world in printing and writing; so that for the study of his aims and purposes as a man, his travels and literary remains will be given our main attention. Let us briefly glance then at the traveller and the scientific litterateur.

From the age of twenty-two to twenty-six, i. e., immediately after completing his university studies, Swedenborg travels through England, France, Holland, and Germany, almost exclusively interested in mechanics. Bookbinding, making watches, grinding lenses for astronomical apparatus, are engaged in not to make a living, but purely for gaining a personal insight through experience in practical toil; while theories for practical enlargement of executive power engage his theoretical, chiefly mathematical, investigations.

He returns home, finds what is commonly called a scientific publication, which he, however, names the *Dædalus Hyperborea*us, i. e., "The Northern Inventor." The

periodical had the support of some of the finest scientific minds of the day. He himself seems to have contributed to it chiefly ideas in the application of scientific principles to practical mechanism.

At twenty-eight he enters upon his life's duties with the appointment of Assessor in the Royal College of Mines. After five years of work as Assessor, and in some other capacities, he enters upon a second period of travel for four years through Denmark, Holland, Germany, and Bohemia, in the interest of mining. During the fourth year (1734) he publishes at Dresden the magnificent results of his investigations in this line, entitled "*Opera Philosophica et Mineralia*," in three volumes. The first contains the "*Principia*," the second the treatise on Iron, and the third, a companion volume to the latter, the treatise on Copper. The same year Swedenborg is made a corresponding member of the Academy of Sciences of St. Petersburg.

After another two years at home, he obtains further leave of absence. Now forty-eight years of age, he spends four years in Denmark, Holland, France (i. e., Paris), and Italy. They are years of becoming practically acquainted with the rising science of anatomy. The fruit of this long study with the most eminent lights in this department are preserved in his voluminous works, the "*Economy of the Animal Kingdom*" (i. e., the Kingdom of the Soul), Amsterdam, 1740; the "*Animal Kingdom*," Vols. I and II, The Hague, 1744, and Vol. III, London, 1745; and a monumental manuscript on "*The Brain*." Some minor works, on the Soul, the Senses, the Generative Organs, and a Hieroglyphic Key, close the so-called scientific works and the scientific period of Swedenborg's life. He is now fifty-seven years of age. He has passed seven years beyond Osler's point of new acquirements. But at this age his life is destined to open to a new career.

Historical resumés now bring before us that interesting time of Swedenborg's experience when his spiritual sight was opened, and he began to have open intercourse with angels and spirits. At the age of fifty-nine he asks for, and

obtains, the acceptance of his resignation from the assessorship, and the granting of a pension amounting to half his salary.

At this point we are informed that thenceforward he laid down every worldly pursuit and gave himself to a new study, the reading and explanation of the Word of God, in which was uncovered to him a new meaning, a hidden, internal sense. This was almost exclusively a time of writing and publishing; and the amount of literary material produced from 1748 to 1772, or in about twenty-five years, is the Latin equivalent of the thirty-two volumes of the Rotch edition in the printed works, and at least twenty more of such volumes in unpublished manuscripts. The printing of the works involved frequent voyages to Amsterdam and London. The theological works published during these years may be classified under three heads: exegetical, doctrinal, and didactical.

The *exegetical* works consist of the "Arcana Cœlestia," 1748-1756; and the "Apocalypse Revealed," 1766. Here may also be mentioned the posthumous "Apocalypse Explained," which seems to have been intended for publication in 1759. These works are careful translations, and most minute explanations, the first of Genesis and Exodus, and the second and third of the book of Revelation.

It should be noted that the "Arcana," according to Swedenborg's note preceding the seriatim exposition, consists of two distinct series. One is denominated specifically "Arcana Cœlestia," or "Heavenly Secrets" "which have been discovered [by Swedenborg] in the Sacred Scriptures or the Word of the Lord." These "are contained in the Explanation, which is an Internal Sense of the Word." The second series is the "wonderful things (*Mirabilia*) which have been seen [by him] in the world of spirits and in the heaven of angels." These latter are the matters "premised and subjoined to each chapter."

The *doctrinal* works published by Swedenborg are "Heaven and Hell," "Earths in Our Solar System," the "White Horse," the "New Jerusalem and Its Heavenly

Doctrine," the "Last Judgment and Babylon Destroyed,"—all published in 1758; the "Four Doctrines: Doctrine of the Lord; Doctrine of the Sacred Scripture; Doctrine of Life; and Doctrine of Faith,"—in 1763, in which year also appeared the "Continuation Concerning the Last Judgment." The last in this series is the "True Christian Religion," published in 1771.

Most of these treatises are a working over of the material brought out incidentally and sporadically in the "Arcana," so that what was disjointed and separated in the exegetical work might appear in series and as a unit.

Works of a *didactic* nature are especially the "Divine Love and Wisdom," 1763; the "Divine Providence," 1764; and the "Conjugial Love," 1768. These are works which do not introduce material foreign to the former, especially the "Arcana Cœlestia," but are rather different in form and method of treatment.

From this enumeration has been quite intentionally omitted the treatise called the "Worship and Love of God," which, different from all the rest, is purely the work of a rational fancy, and may be called Swedenborg's only work of fiction. Three other works will be mentioned presently.

I have followed the course pursued usually in the lives of Swedenborg, in order to bring into as clear contrast as possible the two states of his life, the scientific and the theological, with the emphasis placed upon the fact that from the time of his intromission into the spiritual world he experienced a complete change that made him forsake his former scientific pursuits completely, and turn his mind to purely theological, or perhaps rather spiritual matters. The contrast is dwelt upon, because just here lies the great difficulty which men accustomed to close observation and clear reasoning encounter, when they are invited to become more definitely acquainted with this giant of litterateurs.

The mental somersault which the scientist Swedenborg makes, and by which he becomes a theologian, is the point at which, to so many men, either a miracle takes place or a master brain turns to insanity. If a miracle takes place,

it is of importance only to the individual who experiences it, because there is no rational demonstration of a miracle; it is an individual experience, wholly out of the reach of those who have not had the experience. If no miracle takes place with Swedenborg, then the mental change is, to most thinking men, a freak, an aberration of the mind. This is the status in which Swedenborg is left to the great world of thoughtful men today; and most of the efforts by New-Church writers contribute little to clearing up this position.

This remark is not intended to cast unfriendly reflection upon the noble efforts of the New Church to give expression to her sincere yearnings to share her priceless treasures with the intelligent world of the twentieth century. But it is a deliberate effort to open the eyes of New-Churchmen to the fact that there are two camps, and to understand their positions, that they may not continue to remain hostile to one another. An approach can be made only through Reason, where contradictions can be viewed calmly, and after due consideration resolved.

The different values placed upon Swedenborg by New-Churchmen on the one hand, and other intelligent men on the other, does not lie intrinsically in Swedenborg, but in the men who view him. And here we are perhaps not always sufficiently mindful that New-Churchmen, because of very particular mental experiences and processes, have encountered no special obstacles, where others apparently meet insurmountable barriers. This is not the place to investigate the causes of such differences; but it is of immense importance to recognize the fact that there is a difference, and always with the understanding that the difference is not in Swedenborg but in those who view him.

The following questions are pertinent: Have we not perhaps, through a peculiar train of circumstances in our experience, come to find it easy to leap over points between which there may be to others an impassable gulf? Have we not, perhaps, become too ready to seize upon points where scientists note that Swedenborg has anticipated modern results of investigation, but failed to scrutinize his so-

called scientific works as a whole, and with it fallen short of the juster estimate of the man as a whole?

Not a few students of Swedenborg have confessed that to them his life has never presented so crass a division as has been assumed by his biographers. But neither has Swedenborg appealed to them particularly as a scientific man; nor any of his works as scientific treatises proper.

But there is something significantly suggestive in Swedenborg's declaration, that *he was prepared for his holy office from his youth up*. Surely, he saw no break, no strange somersault in the course of his life, which to him apparently flowed on as a complete whole, a steady stream of development.

It would seem that the long-accustomed view of the accepted break in the life of Swedenborg has fastened itself upon the common understanding as an inevitable and natural thing. With it also the main attention has been fixed upon the theological works of this giant mind, while all prior works have been left almost wholly unused on New-Churchmen's book-shelves. We have gradually grown to use the top of his mental tree, while trunk and roots are overlooked as needless.

The apparent absence of a sense of need to view the whole career, has for a time obscured some works of Swedenborg which may be needed to complete that larger perspective in which the whole man comes to view. A group of European scientists has contributed not a little to rescue the earlier works of Swedenborg from partial oblivion. But there is still a transition series of works which is scarcely more than known by name,—the "Adversaria," the "Spiritual Diary," and the "Book of Dreams." What are these works? And what place do they occupy in Swedenborg's development?

The "Adversaria" is a work called by the author "an explanation of the historical Word of the Old Testament." Tafel gave it the title "Adversaria," i. e., a book of "memoranda." It is to be hoped that to future editions may be restored Swedenborg's own title, which is simple and clear,

and to which Tafel's supplanting title adds nothing. In its many volumes there are studies of varying precision in a large part of the Old Testament. Nor are they properly a fore-study to the "Arcana," for nothing of it is introduced into the latter. This "Explanation" is, in fact, a work of its own, with only a superficial resemblance to the "Arcana" as a Bible study.

The "Adversaria" shows signs of several successive beginnings. It is at first a study of two translations of the Hebrew original into Latin; namely, the translations made, one by the learned Frenchman, Castellio, and the other by the scholarly German, Schmidius. It gradually turns into a comparison of cycles in the history of the Semitic people. For example, the story of Abraham becomes a type of the wanderings of the Israelites; and the two foreshadow the course of the Lord Himself in going to Egypt and then to the Holy Land, where His life develops to maturity.

A remarkable characteristic for a long time is the continued attention attracted to the wonderful things that seem waiting for one who desires to study the Word. The pages fairly bristle with "N. B.'s", calling attention to passages barely noted in the writer's own words. No distinction is made between the inspired and the uninspired books of the Bible. Swedenborg studies the book of Ruth the same as the rest. Though he does not delay long with it, the interesting points, nevertheless, do not escape his keen notice.

It is, however, interesting to note that when he comes to Chronicles he observes that this collection "differs in so many things from those of Samuel and Kings, and indeed in so many and so important matters, that one may rightly and fairly doubt whether these books [i. e. Chronicles] are divinely inspired." Moreover, he gives specific reasons.

A noticeable characteristic of these explanations is the Divine name, which is almost throughout "God-Messiah." A full account of the work is not intended in this place, and is not necessary for our purpose. The main feature is the fact that Swedenborg deliberately now turns to the study of that book which, unconsciously, he never lost sight of from his boyhood up.

The "Spiritual Diary" is a comprehensive work, in which besides his experiences in the world of spirits, many other thoughts of his wakeful life are also set down. They are quite generously drawn upon in his theological writings.

The "Book of Dreams" seems to have been begun when he was studying the dreams in the life of Joseph. In this book his dreams are, one might say, set down with almost merciless cruelty, so much so, that students of Swedenborg's mental states have felt justified in drawing from them the conclusion that at one time or another Swedenborg must have led a dissolute and unchaste life, to give rise to such dreams (though the faintest evidences of such a fact are absolutely wanting).

Before glancing now in rapid survey at the development observable in his writings, let me quote a short side-light on Swedenborg from the pen of J. J. G. Wilkinson, late member of the Royal College of Surgeons, London. In his letter to Doctor Cooper he writes under the date January 26, 1895:

I am somewhat of an invalid, owing to my age and the weather. For other reasons, however, I am not warranted in accepting the invitation with which you have honored me. The subject you propose for conversation is "Swedenborg as a Scientist," and the guests are informed that "theological discussion is specially to be avoided."

Now, I do not accept Swedenborg as in any sense, "a scientist." I understand by Scientist, a man who invents and accumulates facts, as Knowledge for its own sake; or, for the sake of the establishment of views the products of his own mind or imagination. Darwin the evolutionist, Haeckel, the monist, Huxley as an ethical philosopher, and Herbert Spencer as a demonstrator of the unknown, are scientists in the latter category. Almost all the students of nature to-day belong to the former class, which regards Knowledge as an end in itself. (Swedenborg among the Doctors, p. 3.)

It is of course fair to ask, How does Wilkinson classify Swedenborg's earlier writings? From his letter to Dr. Cooper it appears that he makes them all subsidiary theological works. This, while supportable in a sense, is on many grounds an insufficient and unsatisfactory estimate.

Dr. John R. Swanton of the Smithsonian Institute has expressed himself in a manner agreeing with Wilkinson on the doubtful classification of Swedenborg's earlier works as properly scientific. (See *New-Church Messenger*, Dec. 29, 1909: "Swedenborg's 'Science' and the Sunday School.")

Let us endeavor to divest ourselves of the long-inherited idea of "Swedenborg the Scientist," and follow with a freer mind simply the path of his development in the years after his graduation and before his intromission into the spiritual world. Here observe first the close connection between his travels and his published works. The travels are in each instance the experimental course, to which the immediately following published works are, as it were, the analysis and the unfolded theory.

When, after the academic laurels are gathered, he follows his own bent and inclination, and plunges through a long journey into mechanics and mathematics, his first publication on coming home is "The Northern Inventor." The articles from his pen gracing it fairly bristle with suggestions of his inventive genius, a crystallization of his multi-fold experiences.

The second series of travels is undertaken as Assessor. He visits every European country in which mining is in any way a prominent factor. The only land which he could not traverse, and yet whose achievements he needed, was Russia. That he appreciated its importance, is seen from his elaborate map of Siberia, where, as a result of his investigation, he set down all the important mines and smelting works with their respective products. The results of his personal and statistic acquisition in this journey are found in that still valued digest, one volume on Iron, the other on Copper. These are not scientific treatises in mineralogy, but practical compilations in metallurgy, which have probably been the essential factors that have contributed towards making Sweden one of the foremost producers of iron, down to the modern process of making steel, which form of iron has almost driven the original metal from the mar-

ket. Swedenborg's contribution has been of great national economic importance. It was only the forerunner of works in the line of patriotic service, to which later his memorials on the monetary problems of the country, and the moral treatises on the drink abuse and the sexual pollution, were worthy successors.

The headpiece to this mineralogical twin in economic literary production was the "Principia,"—an effort, quite in the spirit of the day, at constructing a coherent and consistent theory of the universe "from well-known principles in mechanism, under the guidance of geometry, and the faculty of reasoning analytically." It was not a merely literal following in the footsteps of Bacon, Descartes, or Newton, who had given forth each his "Principia," but a step in that universal mental unfolding which on arriving at adult life has "to represent the universe" and "to have an intuition of ends." The intelligent world of that day was grinding lenses to peer into the universe; it was studying astronomy and its new handmaids,—Algebra, Geometry, and their conjunction in the Calculus with its new language of infinites that lent itself to the logic of abstractions and the new impetus in philosophy. It was the grand opening to the extension of the human intellect.

The third series of travels is wholly in the interest of the then rapidly developing science of anatomy. The microscope had developed in certain, evidently most fitly gifted men, unusual powers of sight. These led to a marvelous insight into the mechanism of the human body, and to interesting discussions concerning the seat of the soul and its connection with the human body. Natural philosophers, mathematicians, chemists,—all were searching for the seat of that wonderful queen, the soul. Many, indeed, were led into strange vagaries; but some well-trained, balanced and self-controlled minds were careful not to leap into premature conclusions. Among these was Swedenborg. It must be plain to everyone who has carefully read him, that he did not pursue the use of the scalpel and the microscope with a view to discover new facts,—a pursuit which he early gave

up; but their diligent application accompanied him in a new and almost universally neglected direction. *He* studied the economy of the system, and gave himself to the observations of functions in the body; and not merely functions, as physiological facts, but as expressions of that whole for which the age was searching. *Anatomical organisms and physiological functions were to him always expressions of the human soul.* His succeeding works are, therefore, neither an anatomy nor a physiology. They never savor of the operating room. The first literary outcome is "The Economy of the Kingdom of the Soul,"—mark the word "economy," he aims at nothing short of the law of the whole household. The second work has the more comprehensive title, "The Kingdom of the Soul."

Did you ever subject those two works to even a cursory examination? In the "Economy," the first of two large volumes treats solely of the blood and its system, including the heart, arteries, and veins. It is that curious entity, which, in the eyes of students, is a unit in man, and was in Swedenborg's day held to be the vehicle of a succenturiate soul, the animal spirits. The second volume has a sketch of, or introduction to a Rational Psychology, and is chiefly a treatise on "Series and Degrees." To it is added an investigation on the motion of the brain, which he finds coincident with the motion of the lungs. It closes with a chapter on the human soul.

In the "Animal Kingdom" he now investigates, in detail, first, the viscera of the abdomen, or the organs of the inferior region; in part second, the viscera of the thorax, or the organs of the superior region; and in part three the skin, the senses of touch and taste, and organic forms generally.

What an interesting order for a man who never loses "series and degrees" out of sight! He first scrutinizes the organism ministering to the *unconscious* functions of the human being—the kingdom of the soul. Then he passes to the functions of the breathing apparatus, which is *semi-conscious*, that is involuntary in breathing, and voluntary in speaking. And lastly he examines the senses which minister wholly to *conscious* functions of the soul.

After having traversed the system (economy) of the lower functions, he dwells for a long time upon the brain, without publishing his full results. But up to this juncture he has examined a field in which matter and soul lie close together. The result, however, is the great distinction that the organ of the body is not the function, and that the function is not the soul: they are in a series, as end, cause, and effect.

Is that, now, the end of his pursuit with his scientific apparatus? Why, then, does he cap his physiological studies with a "Rational Psychology"; and his study of the soul with the nature of its intercourse? Is it not the collecting and gathering together of all his previous study into a psychology, to which the earthly material and its organic arrangement would afford the mechanism and foundation?

From the function and organs he now passes to their exercise,—I might almost say the soul as the agent; for the climax to this study is the examination of an unexplored, though never-forgotten field—the *Bible*. It is here that his attention is drawn to that new thing, the current of his own thoughts. By it he is led to observe his dreams, led on by the Scripture dreams. It is also a current of thought, but thought not influenced by his own volition.

The result of these new observations in the domain of soul-activity is manifold: he experiences that the *Bible* brings to him an entirely new mental atmosphere; he sees the thoughts as distinct realities, though clearly not material; they come to him, they are visitors without an abiding place, flitting guests if not connected with the will in waking, purposed pursuits. This is entering from *unconscious* psychic pursuits (which were hidden in the scientific exploitations) upon *conscious* pursuits of his own soul-activities. And the "*Adversaria*," the "*Dream-book*," and the "*Spiritual Diary*" give us a view of Swedenborg as becoming an experimental psychologist. He does not, indeed, call himself by that name—the word was then not coined; but these his unpublished works permit us to study him as the pioneer experimenter on the

plane of the psyche; and here we see that not only does Swedenborg *not* forsake his previous habits of closest investigation, but he pursues them with unabated rigor.

If the Society for Psychical Research could divest itself of its bias in favor of pure sense-foundation, and should study, as did Swedenborg, the processes in the thought itself, above the sense-plane, that Society would disembarass itself at once of its great incubus, the medium, and with it abandon every unscientific procedure. It would step at once into the scientific freedom of its own observation. In that fresh study, thought and will would arise as important new factors, with a reality of their own, resembling matter in every manner of producing effects, yet without being material. It would be the discovery of an unknown country, mind as a reality, the experimenting with which would open a new degree of existence.

The study of the Bible is an inestimable complement to this study, because it brings at once an experience of degrees within degrees; it brings an absolutely new atmosphere into one's thinking. But those who would study it, must learn to listen to thoughts as they flow in.

If one should as patiently follow the path of study as did Swedenborg, it would lead everyone to greater care, to larger views, and again to deeper search. Swedenborg was greatly interested in the circles of events and their relationship to others, until at last there dawned upon him the greatest circle of human relationship, that of the human life to the infinite life—a relationship never directly experienced, but perfectly plain in a rational retrospect. This is the end of the "Adversaria," and becomes the beginning of the "Arcana."

And what is that permanent relationship of a man to his Maker? Whether a man acknowledges it or not, he is every least moment of time connected with, dependent upon, and in relation to his God. That relationship remains, an indelible fact; and man viewed from that relationship is a Church. With the Church Swedenborg begins his "Arcana"; but without the psychological steps of discriminating in himself the thoughts and the degrees of thought through

the use of the Sacred Scriptures, Swedenborg would not have come to this magnificent keystone upon which the whole "Arcana" rests. In other words, his experimental psychology was the stepping stone to his theology.

If, therefore, we view Swedenborg's own development in his writings, his literary heritage will disclose the "Principia" world as the universal stage, the metal or mining world as the specific field of activity, and the human body as the organism for active functions.

To these the study of the Scriptures, with the observation of volitional intelligence, and intellectual activity, apart from will, furnished the necessary complement of a realm as abundantly supplied and as generously provided as the material realm. The final persuasion dawned that every thought is a gift as much as outer air and nature's bounties. They became clear to Swedenborg because he continued as close an observer of psychic phenomena as he had been of the natural and material ones. They made together the basis for the reach of the full human stature, the measure of the man-angel.

If I seem to have almost wholly omitted that final superstructure, the man whose eyes are open to heavenly and Divine heights, it is not because they are not in mind; but these are the open pursuits of New-Churchmen, and do not need to be touched here. They are a *developed* chapter. My humbler aim has been to draw attention to that *undeveloped* chapter in Swedenborg's earlier life, which is the steady pursuit of opening knowledge to the complete realm of the soul's existence and activity, even in the very bodily organism. This is seeing Swedenborg as a practical psychologist, to which the intermediate works, especially the so-called "Adversaria," furnish an eminent clue.

The later works, commonly called theological, are largely Swedenborg's *listening* to the gifts of thought, rather than trying to think he was manufacturing his own. And they are the continuous expression of thankfulness for the wonderfully precious things which the bounteous Giver of good gifts gave to him, and promises to all who seek Him.

J. E. WERREN.

THE SYMBOLISM OF MAETERLINCK.

IN what follows the writer makes no attempt to fathom the mystic deeps of the "Belgian Prophet of Introspection." He wishes simply to trace the dim outline of the influence which the early study of Emerson and Swedenborg had on his mind. This is a more grateful task than would be that of tracing the influence of Swedenborg on other minds, say, for instance, Goethe or Balzac, since in these two cases there are strong dominant characteristics, which tend to enlarge unduly these influences. In Goethe one would have to contend with a latent cynicism, growing more acid with age, while in Balzac one would be compelled to take off heavy percentages for the Gallic temperament. It is well, when taking up "Faust," to read Heine's "Gods in Exile" first; and it is well before reading "Seraphita" or "Louis Lambert," to take a strong draught of H. G. Wells's acidulated matter-of-factness, or even of Bernard Shaw's effervescent misconceptions. With a candid mind such as Maeterlinck's, one finds little trouble in the tracing which this article essays. It is very easy to see the strong grip of Emerson's sober, Plymouth Rock philosophy in the general structure of "Monna Vanna" and in the grim logic of Maeterlinck's latest work on "Death." It is equally easy to discover Swedenborg's marvellous revelation called "Remains" in the "Buried Temple," the "Double Garden" and in "Wisdom and Destiny."

The ease of the task is increased if the reader will first classify the works of Maeterlinck into the four divisions into which they naturally fall. "Peleas and Melisande," "Alladine and Palamides," "Monna Vanna" and other writings are so strongly historical and histrionic, as to require no connected symbolic interpretation. The "Buried Temple," "Wisdom and Destiny," "Treasures of the Humble,"

"The Blind," the "Double Garden," and "Death," are so decidedly philosophical as to preclude symbolism to a very large extent, and permit it only in the thin disguise which it assumes when we call it "Analogy," "Parallelism" and other names. "The Intelligence of Flowers" and "The Life of the Bee" are so palpably theoretical and so unmistakably efforts of the author to understand himself, as to warrant the designation of the "Prophet of Introspection," to which he is entitled. Here the ripe imagination plays upon and with scientific fact in ways that clearly indicate that the study of Swedenborg, the only Seer that ever enjoyed what might be termed a "mature and trained imagination," has been a large factor in the training. And finally there is a fourth class, into which naturally fall such works as the "Blue Bird," "Death of Tintagel," "Sister Beatrice," and "Mary Magdalene."

To the reader of the REVIEW, the influence exerted by Emerson is of less interest than that exerted by Swedenborg. It is to the latter, therefore, that we more immediately and directly apply ourselves. And in doing that, again, it may be well to recall to the reader a few of the items of Swedenborg's philosophy.

I.

Every student and even every reader of Swedenborg is, of course, familiar with the basal dualism of his philosophy. He knows that Swedenborg pictures before us a dual man,—a spiritual and a natural man, living in a dual, that is, a spiritual and a natural world, two worlds, which intercommunicate by means of a dual Word, a Book written without and within, a Book telling a spiritual story enwrapped in a natural story. This is the basal fact. To this, with an unwittingness born of and testifying to Revelation, Swedenborg adds two features of far-reaching significance. They may be called continuity and contiguity. That is, these two worlds and the two men and the two Words lie side by side, each side continuous, and the interrelation between them contiguous. Like the two hands, laid palm to palm, so the two worlds and the two men and the two Words

touch each to each. And as the power of life continues out from the arm to the hand and into the fingers of each hand, so the power of life (of natural life) flows in a continuous stream through the natural world, the natural man, the natural Word; and a similar continuous stream of spiritual life, through the spiritual side of all three of these wonder-structures. The life of nature and society sets through the natural man and "runs" him; the life of profane history and of evolution runs through the natural world and controls it; and the story of the Jews, and of the crucified Messiah, runs through the natural Word and makes it the unit we find it. And, on the other hand, the life of the Lord flows into the spiritual man, and "runs" him; the same vast stream of life flows adown the ages of history, and shapes destiny from the heterogeneous minglings of peoples, and crystallizes the "will of the Father" into a homogeneous fact; while through the inner chambers of the Holy Word flows one continuous story telling of the creation, the re-creation, the final salvation of the human soul,—a Divine Psychology for which the earnest student of human psychologies and their vagaries is deeply grateful.

Thus briefly, Swedenborg builds such a dualism as a less trained imagination, even one so well trained as Kant's or Dante's, could scarcely have conceived, much less given birth to.

And then, with a humble candor, in mellow contrast with the rather annoying self-poise of other philosophers, this meek "Servant of the Lord Jesus Christ" opens for us the closets where he keeps his mental tools, and displays them to us with the frank earnestness of a childlike scientist who takes us into his laboratory and shows us all his test tubes and his delicate instruments, his litmus paper and his microscope slides. He takes out for our inspection the instrumentality which he calls "degrees," that by it we may be able to distinguish between things congruous and incongruous; and these he has arranged in two sets, which he calls "discrete" and "continuous,"—or, as I have here taken the liberty of transcribing them, "contiguous" and "contin-

nous." For the New-Church student these need not, of course, be elaborated. Then he shows us how they work, and calls its two orders the "successive" and the "simultaneous"; and the mind that is accustomed to making mental conveniences of tools immediately writes in fine type on these labels, the additional word "time" after "successive," and "space" after "simultaneous," and feels it somewhat of an achievement. And Swedenborg places the entire set of tools back on the shelf and says: "That is the Doctrine of Degrees." And it certainly is the most helpful mental machinery ever devised.

And next he opens another closet in his laboratory, on the door of which are written in large letters the words "Flux and Vortices." It contains largely charts; "diagrams," my old and venerated teacher used to call them. And as the eye sees and the mind grasps this delightful panorama, at first confused and kaleidoscopic, but presently clear as crystal, it marvels at its beauty. Here is a series of pictures called the *Maximus Homo*, which we have rather helplessly translated the "Grand Man," because the more literal translation, the "Greatest Man," does not sound so well. There is a Giant Manhood, again dual. It is the Grand Man in the heavens and in the Church on earth,—both constituting the "Body of the Lord." The Lord is the Soul of Heaven, as He is the Soul of the Church. A little vague are some of the peripheries of the picture, because the "Servant of the Lord" had time only to sketch the broad outlines of these Titanic Humanities, the Man of Heaven, or the Grand Man, and the Woman of the Earth, the Church (the "Church Universal," as he calls it usually),—a colossal Humanity, into which our pigmy humanities and the littlenesses of our minute human interests are absorbed in a distinctive sense of "re-absorption into Deity without the loss of identity," termed by Swedenborg the "Celestial Proprium," a conception which would paralyze the mental mechanism of even the most ponderous of Hindoo philosophers. Two superposed giant Humanities, corresponding each to each, as hand to hand, as eye to eye.

Then add the "vital centres" of these two worlds, of the two men, of the two Words. Here Swedenborg has done the most skilful work. He opens another cabinet in his mental laboratory, and shows us a series of screws, and smiles as he speaks of the matrix into which the screw fits, whose thread is wound one way; and of the screw itself, whose thread is wound the other; because he realizes the confusion into which the untrained mind will fall, when it tries to master this difficult subject. As he points back to the other cabinet, just closed, one thinks of the Life of the Lord flowing in intensely convoluted spires and vortices through these vast Humanities; His Divine Truth circulating through these bodies as physical blood circulates through physical bodies; His Divine purpose crystallizing through the spiritually organized structures of these two giant Humanities into the Divine Good in the same way as the blood in the physical body crystallizes into flesh. And then Swedenborg gives us, in the "*Arcana Cœlestia*" for instance, the two sets of correspondences necessary to further develop this thought; namely, the correspondence of the written Word with the spiritual Word. This he gives in the body of the text of these wonderful books. And he gives also the correspondence of the enfleshed word, or the human soul (both as an individual and as a totality, the Race), with the Giant Humanity, the "*Maximus Homo.*" This he gives in a series of interleaved sections in the same wonderful books, with which every student of the Seer is familiar. And now he points to the twofold thread on screw and matrix, and tells us the story of the two points of contact, whereby and through which life pours into the two natures of man. We in modern days think of the trolley, as it touches the wire from whence it derives its force, and how that force flows down through the mechanism of the car and runs it, and out into the rail to return to the mass of energy of the universe. And when Swedenborg explains that the "*Remains*" are the clean and sweet point of contact with the Divine Life, and that through this wonderfully sacred spot, which the Lord keeps clean for

Himself constantly and in every soul, the Divine Life flows into the mental make-up of man and "runs" it, we understand. He gives us a vital centre, which touches Deity; and this vital centre Maeterlinck dimly sees, when in his "Blue Bird," he hears the song of the mothers rising up to greet the unborn babes that are sailing to earth in the ship of Father Time. And to this centre Swedenborg adds a "dead centre" on the natural side, which he calls "Proprium," and of which he says many things, some kind and some unkind, and all of them true. Imagine the sun and the earth. Think of the sun as a "living centre," from which all the energies that run the universe radiate outward, and you know what is a "living centre"; and then think of the dead axis about which the earth revolves, and you have an idea of the "dead centre," whether called money, ambition, greed, love, fear, jealousy, revenge, pleasure, dress, or other name, about which the shallow mind of the "natural man" revolves; and immediately you have in hand a practical working model of the screw and the matrix in which the thread winds in opposite ways, and you immediately understand also Maeterlinck's "Wisdom and Destiny," and all the philosophy based upon it.

II.

Now take up any of the features of Maeterlinck's work which may be of interest to you. You cannot see a play of his without noting instantly the "hurry and rush" of incident. Unwittingly, as genius must, he takes up the thread of the thought of the "current of life" that flows through and underlies creation, and pictures symbolically what the New Philosophy knows as "influx," or the constant flux not only of things on earth, but of life from the Lord. The children and their weird companions wander from place to place in the "Blue Bird"; and in "Tintagel," and a number of other plays the same is the case. The genius of Maeterlinck sees the necessity for the element of "continuity" in all things that have to do with life. Then note the "mass" idea. There are masses of birds in the scene of the "Blue Bird," where the children think they

have found abroad that which they might have found at home,—namely, happiness. In the play of "Sister Beatrice," the Madonna distributes masses of gifts in miraculous ways, after she has taken Sister Beatrice's place. In another play, when a door opens, masses of precious stones fairly "flow" out on the floor. It is this mass idea that lies back of the pictures of Swedenborg's "*Maximus Homo*"; vast masses of humanity constitute his "choirs of angels" that move in dancing spires through the pages of his visions. Maeterlinck sees the mass idea more in connection with things; but for Swedenborg the mass idea lies more distinctly back of humanity. And out of the mass idea in Swedenborg grows the wonderful facility with which he handles the idea of altruism. To other philosophers altruism is an effort; it is a condition to be attained by training, an artificially-created condition to be artificially sustained. Look at the Utopias aimed at since Sir Thomas Moore: the artificial construction of the ultimate goals of Bellamy, of Liebknecht, of Marx, and of the actual efforts like Brook Farm, Economy, Sinaloa, Topolibampo, and many more recent, all of which have gone the way which all artificially built Utopias must needs go. A machine to begin with, the fate of the machine inevitably looms beyond. The business man allows for what he calls "depreciation of the plant," and the replacing of the plant by a new and up-to-date one. He knows that his machine will go into the scrap heap in a few years. Somebody will invent something; and invention is inimical to investments already placed. To invent and to invest are antithetical sequences. The artificially constructed Utopia must needs come to an end. But the beatific vision seen by Swedenborg, on the other hand, grows out of the nature of things. Men continue into the future life with all their identity conserved. They reach the goal they aimed for. The Lord did that which they wanted to do of good, and did it for them; He prevented what they wanted to do of evil and, if they repented, undid it for them. The results are the normal and perfectly logical sequences of their own life, action and desire. This, too, Maeterlinck sees in

quaint ways. Little touches of his delicate mentality show it. When the children in the "Blue Bird" are in a place which seems dangerous, it is the soul of "Bread" that fears. The eternal fear for the daily bread, the entertainment of which is forbidden in the Lord's prayer, in the assurance that He will "give us this day our daily bread," is cunningly inwrought into the dream fabric of the play, in that very fear which "Bread" has, whenever there is danger: just as the sense of loyalty is wrought into every act of the dog, and the shrewd maliciousness of the "appearance of falses" into every speech and act of the cat. Hence, Maeterlinck hovers on the borders of the discovery constantly, that the only form of life is the life of use, or the life of altruism; that egoism is death, altruism is life. This is Swedenborg's potent deduction. When he crystallizes his final deductions on the spiritual life into the sentence, "Love to the Lord and Love to the Neighbor"—just as he had previously concentrated his idea of the natural life, which is death, into the similar sentence, "Love of Self and of the World"—he simply states a fact. There is no enjoyment of spiritual values save in what we do for the neighbor; altruism is the essential oil of faith. With Swedenborg the thought grows on the soil of that vast mass picture of his, which he calls the "Maximus Homo." It is this idea that evidently sank deep into the great Belgian's mind, and made him able to see what he saw in the life of the bee. Eminent scientists had looked into that life for years, and had never seen what Maeterlinck saw. So blind had they been to it, that, even after Maeterlinck saw it, they denied its presence. But it was there. And he saw it, not because he wanted to see it, but because it is actually there. The bee does not live for itself; it lives for the unborn generation. That such a thought not only lies at the bottom of the "Life of the Bee," but also at the bottom of the "unborn generations" in that most beautiful scene in the "Blue Bird," where the children are waiting to be born, goes without saying. And back of this altruism, this something which lies outside of and above the bee, the child, the man,—this something

which is in control and shapes and moulds,—there is that vast picture again of the *Maximus Homo*, which is the giant humanity that lies above and within the outer mass of the Race, and is its spirit—its “Holy Spirit,” I have sometimes called it. The larger intelligence which guides the bee, the larger intelligence which guides the children through the “Blue Bird” and is called the “Light,” the larger intelligence which lies abroad upon the vast and troubled human sea on earth, that Larger Intelligence, which is the Lord in the *Maximus Homo*, *that* is what Maeterlinck glimpses in his “Life of the Bee,” and *that* is the fundamental idea which has subconsciously nestled away in some corner of his mentality, doubtless from his study of Swedenborg, and which leaps to the outer air whenever he permits it to do so.

And with this intuitive knowledge of the essential value of altruism, there comes to Maeterlinck also the same intuitive sense of the whereabouts of human happiness. You will note that his solution of the quest of happiness in the “Blue Bird” is, that the children are happy at home, when they have given the bird to some one else. And the bird is the bird that was always there. This involves the world-old idea, that all things of value are within man. Maeterlinck shrewdly and somewhat unkindly emphasizes it by finally letting the bird fly away altogether, to show its unessentiality as a solution of the question. But the answer even without this emphasis remains the same. Swedenborg clothes it into that very familiar sentence, namely, that “Heaven is a condition of the soul”—his paraphrase of the other sentence, formulated by Him Who knew best of all and most of all, namely, “The kingdom of God is within you.” Goethe never “arrived” nearer than one of the other modified forms of the same thought when he said,

“Warum in die Ferne schweifen,
Sieh, das Gute liegt so nah”

“Why seek abroad what is at hand?” he paraphrased the sentence, “the kingdom of heaven is at hand.” But the

clearer vision of Swedenborg saw that it was not only at hand, but within; and he attached the chariot of his dogma to that other sentence. And Maeterlinck, accepting the point itself as obvious, adds the feature of the unessentiality of any one thing or sequence of things, through the incident of the final escape of the bird. But they all mean the same thing. They all mean, what those two most familiar sentences of Swedenborg mean, namely, that happiness is within man, but it is not happiness until imparted to the neighbor. Put together into the well-known dicta of Swedenborg, the two ideas read: "All religion is of life, and the life of religion is to do good," and "Heaven is of the soul"; or, "The man in whom the Church is, is a heaven in its least form."

III.

And now trace a few single incidents which are in line with the general trend of Swedenborg's teachings. In the first place, the many incidents involving distinctive symbolism have been treated so much of late in our New-Church periodicals as to need no further reference here. Then, there is the life after death. How natural it is for the poet and the seer and the prophet of introspection to take that life for granted. It is so taken in Maeterlinck, even in the rather obscure scene in the churchyard, where the flowers stand for the risen dead,—a scene liable to misinterpretation, and possibly the only one so open. But go a step further into the detail of the land of memory, and you have the basic idea of the inscenation, that of memory and of "thought creating presence." The Grandmother and Grandfather and all the children that have gone before are asleep until Mytil and Tyltil think of them. And whatever they think of awakes. Of course, generically, this is simply carrying out language to its full and logical sequence. We speak of an awakened memory; and we do so because inwrought into language are several old and forgotten psychologic facts, forgotten until Swedenborg revealed or unveiled them. Among them are some that refer to the fact that Swedenborg's theory concerning memory is simply a

re-statement of the conception which the builders of language had, but which, as I said, has been neglected and forgotten. Take, for instance, only two facts, which can be legitimately and logically deduced from what Swedenborg teaches concerning memory; namely, (1) that the memory is a faculty whose function is recollection, and (2) that there is a dual memory, consisting of an external memory, which goes to sleep in death, and an internal memory which does not. Those of us who need further elucidation may have thought of these two memories, the outer one as the one which remembers things that impress man from without, the things he sees, hears, feels, senses; while the inner memory is the one that remembers the things he himself thought, willed, wished, desired. They are quite distinct, as every student knows. Now take the words for memory and its functions in the two languages associated with the Germanic peoples, namely English and German. English furnishes three words, "to remember," "to recall," and "to recollect"; German furnishes two, "erinnern" and "entsinnen." Now ask any German how these two words of his are made, and he will tell you that "erinnern" refers to an inner activity, while "entsinnen" refers to the sense life, that is, to the outer life. Hence comes the logical deduction that the German thinks of an inner and an outer memory, and that he confines his thought to the organism called memory, while the Anglo-Saxon drops the organ out of sight, confines himself to the functions of the organ, and divides those functions into three: a general function in which there is brought back a general picture of an event, for which we use the word "recall"; a second, in which we put the various parts of a picture together into their proper co-ordination, which we call "recollect," because that word exactly describes what the mind is doing; and the third, in which we not only put the scene together, but put the actors into the scene, and let them talk and act, and this we call "remember," that is, to put together the members of an event, to re-articulate. Now Maeterlinck, either consciously from Swedenborg, or unconsciously from the race-

brain, now gradually permeated by these newer thoughts, gathers not only this entire doctrine, but also the more distinctive idea of the memory going to sleep in death; otherwise the scene in the land of dreams would lose all its intrinsic beauties and values.

IV.

But these traces are very palpable. Let me seek one more, before I close, which is less so.

The student of Swedenborg is aware that our author opens deep channels of insight into the intimate relation between the Divine and the human. No author more so. There is a wonderfully tense interplay between the forces of the Divine and the inertia of the human. So keen and so novel is the knowledge of this thing, that Swedenborg is sorely put to it to find ways of expressing it,—especially when he is at work upon that grandest of all his themes, the Divine Humanity and the states of exaltation and of debasement or humiliation through which the Human nature of Deity must pass. We all remember how he evidently sought long for words which he could use; and the final result of the seeking and the intensity of his search demonstrate just that intensity. He finally decides to call the state in which the human dominates in the Divine Humanity, a state of Humiliation or exinanition—the strongest words he could find to express weakness, emptiness. And the other, that state in which the Divine dominated the Divine Humanity, he called the glorification or unition: in the entire phrase it reads, "*Unitio cum Patre.*" One feels tempted to translate it, "unification with the Father," And then he labors arduously with the interplay of these two gigantic thought-entities, which he has thus garbed in words. The student who has read Swedenborg's interpretation of the life of Isaac, and has not derived thence a picture of the intensity, the variety, and the interdependence of these two natures in this interplay, has failed of his purpose in reading that section of Swedenborg's magnificent work on the internal sense of that part of Genesis.

And every seer, especially the remarkable prophet of introspection, Maeterlinck, catches more or less definite glimpses of this interplay, this interdependence of the Divine and the Human. Let me cite one instance only. It is the comparison between the final scene in "Mary Magdalene" and the entire idea conveyed in "Sister Beatrice." In the latter, Sister Beatrice is tempted to leave her cloister and to violate her vows. She does so, but because of the Divine care, the Madonna steps down from her niche, and all the time that Sister Beatrice is out in the wide and deadly world living through her wilderness experience, the Madonna lives the life of the cloister for her. It is a powerfully drawn picture of how the Divine must needs take up that barren section of life left unlived through man's sinful and reckless proclivities. It is an intimate relationship between the Divine and the Human in man. But the thought would be incomplete, if Maeterlinck did not finish it in "Mary Magdalene." Having shown that the Divine must do much that the human leaves undone, it behoves him to show that the Divine must needs also depend upon humanity for the doing of certain things,—that in a certain sense some things are impossible with God, unless He receive human co-operation. To this occult and difficult thought Maeterlinck gives this artistic and exquisite setting. In the last scene of "Mary Magdalene," she is called upon to decide whether she will continue in her earthly love for Varus, or in her spiritual love for the Nazarene. What is visible on the stage indicates simply her struggle between the powers of the two loves, the unclean and the clean. But at the window stands the resurrected Lazarus. He is gazing out into the street, where the Nazarene is passing, bearing His cross toward Golgotha. He utters an occasional sentence, "He is staggering now. He pauses:— He cannot go on"; and on the face of Mary are pictured the agonies of the struggle which is determining less her own destiny than it is determining the ability of the Son of Man to accomplish that which he came to do. It is a bold, an aggressively bold thought. But it tells "to the uttermost

farthing" the story he wants to tell; namely, that there are times when the activity of the Lord in man's life depends utterly and entirely upon man's decisions. For; put into plain language, the Lord can do in man only what man allows Him to do; and this deep inter-relation between the Source of Life and its recipient it is, that Maeterlinck portrays in such a masterly fashion in this closing scene of one of the most powerful plays he has written.

Thus Maeterlinck shadows forth many of the most entrancingly beautiful thoughts of the great Swedish Seer; and they lose little in the limning of his master brush.

ADOLPH ROEDER.

SWEDENBORG'S "HISTORY OF CREATION AS GIVEN BY MOSES."*

IN this publication we have for the first time in print a translation into English of the opening section of Swedenborg's "Adversaria," or note-book which he kept during his preliminary studies of the Sacred Scriptures as a preparation for the later study embodied in the "Arcana Cœlestia."

The story of creation and of the garden of Eden has an especial charm of its own. To the child it is as wonderful as a fairy tale. To one who has grown old in wisdom it is still a never-ending theme of the deepest philosophic investigation. Spiritually interpreted, it opens to us a glimpse into the highest heavens.

The explanation of Genesis which Swedenborg gives in this little work differs entirely from the internal sense which he later unfolds in its fulness. "The History of Creation" is not to be looked upon as a final authoritative guide in Scriptural interpretation, but rather as material for a psychological study of Swedenborg's own mental growth and preparation for the great work which was before him, and as an exhibit of the transitional states through which he had to pass before the spiritual-rational could be set free from the trammels of earth. Viewed in this light, the present small treatise of a little over thirty pages is exceedingly interesting.

While illumined here and there by glimpses of spiritual thought, the opening pages are mainly a scientific dissertation on the origin and development of the physical globe, treated with a richness of imagination and insight, and according to a scientific method which at that time was

* *The History of Creation as Given by Moses.* A posthumous work of EMANUEL SWEDENBORG. Translated, with preface and notes, by Alfred Acton. Bryn Athyn, Pa.: Academy of the New Church. 1911. 56 pp. 8vo. Paper, 35 cents.

unique; although since then, under the new name of "evolution," the doctrine with various modifications has become one of the accepted commonplaces of science. There are now many hypotheses explaining the development of worlds or of living forms, which, of course, can not all be true; but out of this variety a consistent theory may be expected to emerge at last by "natural selection," aided by mutual destruction.

To realize fully how remarkable was the new departure ushered in by these studies, one must remember that at this time there was no science of geology, and that Swedenborg himself had been permitted to lay some of the foundation stones of the science by his observation of raised beaches* upon the Scandinavian upland, and of marine fossils, including the bones of a fossil whale, far from the sea.

Theories of the origin of fossil shells which were at least partially true had been promulgated by that all-around genius, Leonardo da Vinci, and by Fracastoro, early in the sixteenth century; but these conceptions had fallen into oblivion, or at least were no longer discussed. The Englishman, Hooke, who died just before Swedenborg's time, had written what is considered to be the nearest approach to a geological dissertation† which had appeared up to that time; but when we find him advocating the hypothesis that the Alps and the Andes had been raised by terrific earthquakes in a few months' time (thus laying the foundation for those cataclysmal speculations which long retarded the progress of geology), and when we learn that such a book as Burnet's "Theory of the Earth," published about 1690, was still regarded as a work of great merit, though containing such utter nonsense as a grave discussion of the supposition that the garden of Eden never existed upon earth, but may have been miraculously hung up between the earth and the

* *Scientific and Philosophical Treatises.* By EMANUEL SWEDENBORG. Part I. Edited by Alfred H. Stroh. Bryn Athyn, Pa.: Swedenborg Scientific Association. 1908. "On the Height of Water." Proofs 7, 10, and 12.

† "A Discourse on Earthquakes." By ROBERT HOOKE, M.D. Published after his death in 1705, but known to have been written in 1688.

moon (although the final conclusion is that it was in the southern hemisphere near the equator), together with further speculations concerning the Noachic deluge as produced through the rupturing of the earth's crust by the sun's rays, and the emission of diluvial waters from a central "abyss," we incline to the opinion that Swedenborg's theories of the gradual emergence of highlands from the ocean, and of the formation of fossils by natural processes, together with his statement that the space of time during which the land was emerging from the ocean was no ordinary day, but an immense duration of time, are almost the first signs of a sane geological conception. The ascription of the polished stones of the glacial drift and the meridional eskers, now known to be the filling of subglacial streams, to the power of high tides in the early ages was a bad guess, but no worse than many of the geological speculations of the times.

But besides these contributions to the science of geology, Swedenborg made even more notable ones to cosmology and cosmic physics. These were summarized in somewhat poetic language in his "*Worship and Love of God*," published in 1745 at the close of his work in natural science, from which we learn that the sun gave birth to the planets, which were formed from his own outer layers, their birth being preceded by the growth of an opaque crust intercepting the luminous rays, until by the accumulation of heat, unable to escape by radiant modes, a terrific energy had become confined, which finally burst the crust and expelled these incipient earths in one gigantic birth-throe. It is evident that this hypothesis might be modified so as to cover the case of an expulsion of planets, one at a time, with recurrence of crust-formation and renewed epochs of planetary extrusion, until this stage of solar existence ended, and the sun assumed his permanently brilliant condition through an increase of internal heat too great to permit further crust-formation. This increase of internal solar heat is now recognized, from theory, as a fact, but was probably unknown to Swedenborg except as a specula-

tion, and as a result of the observation described in the following passage:—

It is manifest that similar incrustations have also not unfrequently appeared in the starry heavens; for occasionally new stars have been seen, shining with great brightness, and presently by degrees growing obscure, yet afterwards either returning to their former splendor, or altogether vanishing; which is a sure proof that those stars, in consequence of a conflux of parts excited by their exhalation, have been covered over with a similar crust, which would either be dissipated, or would altogether hide them, so as to withdraw them from our view. Besides, if we compare the immense magnitude of the sun with the planetary bodies which revolve around him, we may easily be instructed by a slight calculation that such a surrounding crust would have sufficed for producing so many and so large bodies. (*Worship and Love of God*, n. 9, footnote.)

This explanation of the novæ is more rational than some which have been propounded in quite recent times; and there are not a few new facts, acquired by astronomers in the last half century, which speak in its favor.

While Laplace predicted a contracting nebula which left behind rings of matter to be further condensed into planets (a view which has now been as good as demolished by mathematical arguments showing difficulties and improbabilities in the path of the conception), Swedenborg's idea took nearly the reverse form, and considered the sun to be pre-existent, and the planets to be thrown off from its substance, receding to their ultimate orbits.

When these masses were now carried round the sun into their first periods, and by hasty and short circuits accomplished their annual spaces, according to the perpetual gyrations of the heavenly bodies in the manner of a running spiral or winding line, they also cast themselves outwards into new circumferences, and thus by excursions resembling a spiral, removed themselves from the center, and at the same time from the very heated and burning bosom of their father, but slowly and by degrees. Thus being, as it were, weaned, they began to move in another direction. (*Worship and Love of God*, n. 11.)

Our globe in its first formation is likened to “an uncov-

ered wave," a somewhat enigmatical expression which possibly receives its elucidation in the Darwin-Poincaré hypothesis. The earth is said to have been at first "in a continual state of effervescence and ebullition from its very bottom"; which may be compared with Sterry Hunt's vivacious descriptions of the probable condition of the planet during "the Chemical Age."

Among recent partial confirmations of Swedenborg's hypothesis, we have Sir George Darwin's demonstration that a planet, thus separated from the sun, would be forced by tidal reaction to move outwards gradually along a spiral trajectory. The forces, however, are not great enough to accomplish the removal to the present planetary distances.

A different, yet somewhat allied hypothesis, is that of Chamberlin, which suggests that every planetary birth has required a close conjunction of two parent suns whose near approach, even were there no actual collision, must generate enormous tides in the solar material, thus favoring disruption by tidal perturbation and the expulsion of matter along spiral paths. Stellar distances in the present neighborhood of the sun are so great that the mathematical probabilities against the meeting of two suns are overwhelming; but in the regions of great stellar condensation in the Milky Way, this objection may possibly be removed, and it is a noteworthy fact that the novae are typically galactic objects. If we can suppose that once in its life-time a sun must pass through a great galactic center and meet its mate, even the stars have their romances.

These principles belong to celestial mechanics; but Swedenborg, without dwelling long upon them, presently ascends to the most recondite subjects of physical speculation, namely, the interior forms of nature. These are, first, "an angular form, the proper object of our geometry." This is "the lowest form, or the form proper to earthly substances." Second, "the form perpetually angular, which is the same as the circular or spherical form," a more perfect form since into it "something infinite or perpetual has insinuated itself." Third, "a certain superior form, which

may be called the perpetually circular, or simply the spiral form."

[Fourth,] the perpetually spiral or vortical form, in which again somewhat perpetual or infinite is found which was not in the former; for the former had reference to a circle as to a kind of infinite center and, from this, by its "diameters" [complements of the temporary radii of curvature, or radii of the osculatory circles] to a fixed center as to its limit or boundary; but the latter has reference to a spiral form as a center, by lines perpetually circular. This form manifests itself especially in magnetics. . . . Lastly, may be viewed the highest form of nature, or the perpetually vortical form, which is the same with the celestial form, in which almost all boundaries are, as it were, erased as so many imperfections, and still more perpetuities or infinities are put on; wherefore this form is the measure of the vortical form, consequently the exemplar or idea of all inferior forms, from which the inferior descend and derive birth as from their beginning, or from the form of forms. That this is the case with the formations of things will be demonstrated, God willing, in the doctrine of forms, and the doctrine of order and of degrees adjoined to it. From this form those faculties and virtues result, by virtue whereof one thing regards another as itself, nor is there anything but what consults the general security and concord, for in that form there is not given any fixed center, but as many centers as there are points, so that all its determinations, taken together, exist from mere centers or representations of a center, by which means nothing can be respected as proper to it, unless it be of such a quality that from what is general, or from all the centers which taken together produce what is general, it may flow-in into itself as a similar center, and may re-flow through an orb for the benefit of all, or into what is general. This indeed must of necessity appear strange at first view, because it is fetched from a distance, or remote from the objects of our sight; nevertheless, that the case is so, is clear and obvious to the sight from a consideration of all phenomena traced up to their causes and their principles; especially from the human body, where such an arrangement of parts is everywhere to be met with, so that everything respects itself as placed in a center, although with respect to the terminations of the neighboring and more remote parts, it seems to be constituted in a kind of circumference, diameter, or axis. The eye presents to us a still more evident idea

of this phenomenon in the ether modified by rays. (*Worship and Love of God*, n. 6, footnote.)

That is to say, by the organ of the eye and the properties of the ether and of light, the soul may gather to itself the vast circumference of the landscape, or may ascend to the very stars of heaven and touch infinity. Here we have a glimpse of a supreme principle of Divine order in nature, by means of which nothing exists for itself alone, but all things are conjoined into a single harmonious whole—innumerable principles interlocking and supplementing each other in such a marvelous way that, were any one principle to be non-existent, the whole must suffer. Consider, for example, only a few of the properties of water. If the exceptional property, by which water is a little lighter in its solid than in its liquid form, were to be abrogated, our ponds and rivers would be frozen solid. Even the summer's sun could not melt the great masses of accumulated ice, and a large part of the earth would become an arctic waste. By its absorbent power for certain radiations of great wave-length, the vapor of water in the atmosphere preserves the surface of the ground from sudden fluctuations of temperature and prevents destruction of vegetation by frost in summer. Were the chemical affinities of water to be somewhat more pronounced, all of the water of the globe might be locked up in combination with its solid core. A trifling variation in the surface tension of the water molecules along surfaces of contact, which is produced by dissolving a small amount of salt in the water, makes sea-water incapable of continuing to hold in suspension the fine sediments carried to the ocean by rivers. In consequence of this property, the sediments are precipitated along the continental margins, and the lands are kept from general dissipation in the oceanic depths from which, otherwise, only a few islands, the projecting summits of submerged volcanic peaks, would emerge. Considering that innumerable similar adaptations and harmonies exist throughout nature, it will be seen that this law of heavenly harmony and mutual adaptation is the supreme law, without which it would be impossible for a world to exist.

These things are premised, because in the "History of Creation," nn. 9 and 10, Swdenborg says:

The origin of the earth, and also Paradise, the Garden, and the birth of Adam, have been dealt with in the first part of my treatise on the "Worship and Love of God,"—but there under the guidance of the understanding, or according to the thread of reason. Since, however, no trust is to be placed in human intelligence unless it be inspired by God, it is to the interest of truth that we compare what has been set forth in the above mentioned little work with what is revealed in the sacred page, and, in the present case, with the History of Creation revealed by God to Moses, and that we examine how far they agree.

When I had made a diligent comparison of these chapters [with the treatise on the "Worship and Love of God"], I was amazed at the agreement.

Evidently, Swedenborg must have been led to a mode of interpretation of Genesis quite different from that of many natural scientists, for the latter have been prone to announce that they found only disagreement. Let us seek an example of Swedenborg's method which is one not as yet, or at first, of spiritual interpretation, but which concerns a refined philosophical treatment of the great theme of the creation of the natural world as exhibited in the letter of the first chapter of Genesis. Immediately, it will be seen that Swedenborg is no literalist. Long before others had the conception that the days of creation need not be literal days of twenty-four hours, we find him saying:—

By Day here, and in the following verses of this chapter, is not meant one ordinary day, but the whole space of that time, or that whole time of creation, in which the sun,—the globe of the future earth,—and also the ethereal atmospheres, came into existence. For in the Sacred Scriptures, whole periods of time are frequently called a day, as will be still more clearly evident from what follows. . . .

And again, in commenting on verse 8, he says:—

"And from the evening and the morning came the second day," or, the second space of time,—the space within which the aerial atmosphere was made. Here, as also above in verse 5, this space

is called a day; for with God, who spake these words by Moses, a thousand years, that is an exceeding great space of time, is only as a single day (Psalm xc, 4). In order, however, that it may come to our understanding, this entire period is described as Evening and Morning. (*History of Creation*, nn. 1 and 2.)

Modern science, taking a hint from the same language, names some of its earlier geologic periods and ages from the dawn, and calls the dawn of life the Eozoic Age.

Next; concerning the peculiar use in the first chapter of Genesis of the expression "the evening and the morning," always in this particular order, and concerning the reason why man appeared on the last day or stage of creation, Swedenborg says:—

Works ever more perfect came into existence one after the other, and therefore the most perfect, or man, came last in the series of successive creation. In this day or time, terrestrial animals arose as well as man,—a fact which again leads to the conclusion, that these days were numbered from their close, or from nature—which is likened to shade or evening,—to a beginning, or to Heaven, whence is the origin of all things; this is likened to morning, light and day. (*Ibid.*, n 7.)

That is to say, the beginnings of all things earthly are at first feeble, or like the shades of night; but they continually increase and reach the noon-tide, or maximum of their development, when the full influx from the heavenly origin is received, afterwards fading away towards extinction. Dana and other geologists have drawn curves showing the development and the increase, both in numbers and complexity, together with an ascending order of cephalization in Ammonites, Brachiopods, Trilobites and many other animal forms through the geologic ages. These curves show the progression from feeble to dominant which is implied in the phrase "from evening and morning came the day," or days of creation, that is, the successive stages of ascending development. And in man there is a similar progress in knowledge, while from being natural he becomes spiritual.

Next, let us examine the treatment of Genesis I, verses 6, 7 and 8:—

"And God said, Let there be an expanse in the midst of the waters, and let it divide between the waters and the waters"; or, as Castellio renders it, "that there should be a Liquid between the waters, which should separate water from water." (v. 6.) By this Liquid is denoted the air, which is stretched out between the water of the earth, or between the globe, then aqueous but afterwards terrestrial, and that ethereal fluid which is also called water. This is more fully explained by the words that follow, and especially in verse 20, comparing Schmidius's version with that by Castellio. "And God made the expanse, and distinguished between the waters which were under the expanse and the waters which were above the expanse"; or, according to Castellio, "He made the Liquid that should divide the water which was under the Liquid from that which was above." (v. 7.) No words were as yet in use to distinctively designate ether, air, and water; therefore they were named from their fluidity, that is to say, were called Waters, Liquids, Expanses, etc.; wherefore on account of the lack of words a single expression was used throughout this whole verse. When this had been done, "God called the expanse, or this Liquid, Heaven." (v. 8.) Whatever is above us is called Heaven, and that which is below, or under our feet, Earth. Heaven, properly speaking, is the region where live spirits, angels, and the souls of the blessed; and this, in whatsoever place it be, even near to the earth, in the atmosphere, in whose interior or purer parts the heavenly life is lived. Things superior are also interior, and things inferior are also exterior. Wherefore, as to our minds, we are inhabitants of heaven, even though as to our body we are inhabitants of earth. (History of Creation, n. 2.)

Here, in a spiritual state of shade, but with dawning illumination, Swedenborg begins to have a conception of heavenly life as something elevated, but dwelling rather more on a connection of spirits and angels with the "interior or purer parts" of the natural atmosphere, than is the case in his later writings, wherein the things of earth recede more and more. But while not yet awake to a full spiritual day, this passage shows Swedenborg at the zenith of his powers as a natural philosopher. He sees the earth as necessarily including ether, air, and a fluid molten core, for it must be remembered that the terrestrial orb still "boiled from its very bottom." He explains lucidly why

this profound conception could not be fully revealed in earlier times because of the imperfection of language. Even in his own day the conception of ether was still inchoate. His own elaborate theoretical investigations were the first consistent attempt to formulate the properties of an atmosphere superior to and more universal than air.

Two principles of nature were now to come to their birth and luxuriancy, namely, active principles and passive, the former of which filled the whole universe, for ether was the atmosphere of such principles or forces; but the latter, or passive principles, were heaped together into one, and constituted globes suspended and equally balanced in the centers of the circumgyration of the active forces. But these principles were to be joined together, and one was to be given to the other in a kind of marriage, that a new and mediating atmosphere might be conceived, which might proximately encompass the orb, and receive the solar fires, and temper them according to the variation of its state, or density and column. When this atmosphere was born it was called air, deriving from its birth this property, that in all modes of acting it emulates ether, and moreover, as being heavy, presses itself, and thereby the earth. (*Worship and Love of God*, n. 13.)

Modified air produces sound, as ether produces light. The organ of hearing is ascribed to the former, but that of seeing to the latter. That air emulates ether in its modes, appears from its sound which is propagated by right lines to a considerable distance, like light, and is conveyed in every direction from the different centers of motions; also that each in like manner rebounds or is reflected according to the angle of incidence, and presses equally inwards and outwards in the manner of a perpetual circle or sphere. But that air is at the same time a concrete of passive principles, or principles endowed with inertia, is manifest from its absolute gravity, wherein it differs from ether, which, in consequence of its *purely* active force, whence comes its elasticity, derives this property, that it is neither light nor heavy. (*Ibid.*, n. 13, footnote.)

Here we find the conception of ether as being a medium filling all space and possessing elasticity, but not endowed with "absolute gravity," together with the further conception of light as a mode of motion of the ether, analogous to that of sound in air, though diverse on account of the different properties of the media, exerting an outward

"pressure of light," and so on,—some of these properties being such as have not been accepted by science until quite recently. Elsewhere in the philosophical writings of Swedenborg, we are told more explicitly that light is a tremulation of the least parts of the ether, and electricity another of its manifestations. None of these things disagree as to essentials with scientific theories which are now held to be established. A large number of Swedenborg's propositions have been thoroughly established, and only a few, such as his theory of terrestrial magnetism (and in this case no other proposed theory has fared any better), have been as completely disproved.

Considering merely the literal sense of Genesis 1, 6 to 8, compare the noble interpretation of the dividing "expanse," as signifying the degrees of atmosphere, with the paltry one which sees in this language nothing more than the crude idea of a primitive people, imagining that the sky is a partition with holes in it through which the water drops! Both the Word and the works of God are mirrors which reflect the mind of him that views them. To the spiritual man, they are noble poems filled with the riches of a divine wisdom; but the sensual man sees the Word as crude and imperfect, and nature as filthy and cruel. The difference in the two points of view may be illustrated by the following parable:

A company of Eels made their winter quarters in a bay where a clear bright river emptied into the ocean. In the mud of a deep black pool, associated with flounders and sea urchins, they enjoyed themselves amazingly, feeding upon fat worms and dead creatures of every kind, till one day a Trout made his appearance in their midst, on his way from the river to the sea.

"Whence came you, Oh Trout!" said the Eels, "and tell us the news."

"I have been," said the Trout, "far up the silver brook, to the cascade at the foot of the great mountains, and there I saw the rainbow shining above the waterfall, and looking at the sun with millions of eyes of fire."

"Ho, ho!" laughed Grandfather Eel, "none of your jokes, Master Trout. Seventy years have I sailed up the rivers. There is

nothing there but mud. What is a rainbow? I never saw one. Beside water, the universe is nothing but a vast mud-bank."

"Sho, Sho!" said the Flounders.

"I have seen more," said the Trout, "in the green meadows. At daybreak, reflected in the water, were floating heaven-islands all diamonds and gold; and there were banks of crimson sky-lilies, and in the midst of them a golden sun-flower, and the sun-flower broke from its stalk in the heavens, and its image floated over the pool; and the beds of crimson sky-lilies floated with it, and they changed to little silver globes, and fell and melted into the water. But the great sun-flower of the sky bloomed still more gloriously."

"Hear him, hear him!" said Grandfather Eel.

"Ho ho, ho ho!" laughed the sculpins and the mud-fish.

And the Flounders cried out, "What is he talking about?"

But the limpets on the rocks and the grey oysters were busy tea-drinking, and the jolly clams were all merry at high water, for they were sensible people, and opposed, on principle, to all story-telling.

Then an old Conch blew his horn, and the shell-fish and the eels opened their ears to listen, and the Eel who had burrowed deepest in the mud, and who knew what was on the other side of the world, solemnly spake: "Below the water there is mud; and below the mud is sand; and below the sand are the shells waiting for the resurrection; and underneath this is the great frying-pan where all trouts must go at last to swim in a lake of fiery oil forever,—for all trouts are liars."

This greatly abashed the little Trout, but there came a Dolphin from the sea, all shining with green and purple light, and the Dolphin said: "You, little Trout, have told the truth. As is the mud, such are they that love the mud; but as is the sky, such are they that love the sky." Then the little Trout was glad, and he went with the Dolphin as with a safe protector, to see the coral islands, and the wonders of the sea. (*The Herald of Light*; a monthly Journal of the Lord's New Church. August, 1857.)

"The Worship and Love of God" describes in glowing, or indeed in somewhat superfluously ornate language, the state of the primitive earth, when prepared to receive the higher forms of life, as being one perpetual spring.

When the earth first entered upon her spring, she brought forth most beautiful flowers from the small seeds which lay nearest to

her surface, and attained their maturity. These flowers were variegated by a thousand forms and colors, figuring so many smiles and delights of nature; for the all-producing earth, like all her productions, was herself first in a state of spring and of efflorescence. . . . Even the northern regions themselves were luxuriant in flowers. (*Worship and Love of God*, n. 19.)

Among the evolving forms of life were some "which were never afterwards seen," but on which were inscribed "the series of the fates of the globe and the nature of the universe." Barring the too flowery language, this might pass for an announcement of "synthetic forms."

This is a common case in generations which arise by a successive series, that in themselves they represent things prior, and contain things posterior as present; for everything is produced to be an image of the form of its generatrix. (*Ibid.*, n. 19, footnote.)

Even while we question the accuracy of some of his surmises, it is not a little extraordinary that Swedenborg fore-saw the mild climates which we now know to have attended the coming of man upon the earth. He appears also to have had an obscure recognition of the impress of the past on embryonic development. With our present light, we find it impossible to accept Swedenborg's hypothesis concerning the cause of the mild temperatures which prevailed upon the earth at the advent of man, which is now placed in the latter part of the Pliocene period. We recognize the existence of the "perpetual spring" over all the earth, even to the Arctic regions, at this time; but although many hypotheses have been advanced to account for these mild Pliocene conditions, none of them can be regarded as established. Swedenborg's explanation that the earth's "distance from the sun was a middle space, when its years were scarcely equal to months of our time, and its day scarcely equal to two of our hours," cannot be accepted, because long ages must have intervened between the time when rotation was rapid, and the appearance of man.

Similarly, we now admit the possibility that the vegetable kingdom may have been evolved from the mineral

under conditions which have passed away, and the probability that the animal kingdom was produced from the plant world, but not that the transformation was as direct as Swedenborg supposed. His story of the preparation of a wonderful plant, with a still more wonderful fruit, which was a sort of egg from which the first human infants were hatched (*Worship and Love of God*, nn. 32-38), is an exquisite poetic conceit, perhaps an allegory where some hidden meaning lies concealed. It seems to have been suggested by some passages in the writings of the greatest of Roman poets, Lucretius, whom Swedenborg in certain ways resembled. But as science, the story does not appeal to our reason. Still, as in the case of the "Vestiges of Creation" of Darwin's grandfather, we may perhaps look on this narrative as a speculative forerunner of the great doctrine of descent, for which word, as Drummond suggested, we had better substitute "ascent."

Swedenborg's freedom from dogmatism, or from any effort to compel his reader's acquiescence, and his modest attitude towards his own conceptions appear in the next quotation:—

Whether man was formed immediately from the earth, and thus without passing through his periods from infancy to manhood; or whether he was formed mediately from an egg and so forth, may be left to the faith of the reader. Since, however, a single day signifies an entire space of time or a lapse of many years, he might also have been born from an egg, and the egg been produced not immediately from the earth's ground, but mediately by means of the fibers of some vegetable object or tree, whereby the essences that were to pass over into his blood might be rectified. If this be the case, he was nevertheless formed out of the dust of the earth; for everything that passes through the roots or fibers of vegetables is from the earth. The fact that all things were brought forth according to ends, even intermediate ends, that were foreseen and provided for, and thus were brought forth mediately and in their order, derogates nothing from the Divine Omnipotence. For all things still followed on to the effect according to His bidding, that is, according to the foreseen, and thus the pre-established laws of His most wise ends. (*History of Creation*, n. 14.)

Here is a recognition of a world governed by laws of order which should satisfy the most exacting legal mind, and at the same time a leaning on the Divine Omnipotence and Providence which must endear the author to the religious devotee. Though departing most widely from current interpretation, here was no rude shaking of the Ark of God. Who cannot but respect this wise yet modest attitude in a man of profound learning? Yet the present treatise, while a step in advance from the preceding one, hardly attains to that profound humiliation, that complete subordination of the selfhood to the will of the Lord, which characterizes the "*Arcana Cœlestia*." The present work is obviously transitional. The author has not yet attained full perception. He still uses in large part the language of natural science, yet he begins to take higher ground. His opening words give the majestic dominant: "In the name of the Lord"; and the devout response: "Blessed is He that cometh," cannot fail to come from those who see that the way of the Lord is beginning to be made smooth.

In the "*History of Creation*," n. 1, "by the Divine Spirit is meant the ether" enswathing the nascent earth. In "*Arcana Cœlestia*," n. 19.

By the Spirit of God is meant the mercy of the Lord, which is said to move, or brood, as a hen broods over her eggs. The things over which it moves, are such as the Lord has hidden and treasured up in man, which in the Word throughout are called remains or a remnant, consisting of the knowledges of the true and the good which never come to light, or day, until external things are vastated. These knowledges are here called the faces of the waters.

This illustrates the different points of view of the "*History of Creation*" and of the "*Arcana Cœlestia*." The one aims at profound philosophy, but still clings to nature. The other has ascended into a higher degree.

The still earlier work, the "*Worship and Love of God*," gives us a first glimpse of a "sun of intelligence and wisdom."

Heaven borrows nothing from the light of the sun to increase its luster, but only from its own sun, whence it derives its all. . . .

Celestial light does not give the faculty of seeing forms such as the eye transmits, but such as are their uses and goodnesses. . . . [By light from the Sun of wisdom, our minds are illumined.] We understand truth, and from this we discern good; but to feel it, or to be affected by it *this* is not of light, but of love. . . . Our mind is that soil, or that ground, into which those rays flow with their light and love; seeds are the goodnesses, of which we have a sensible and delightful perception; roots are their first effects, and are called the beginnings of truths and of other goodnesses. (*Worship and Love of God*, n. 63.)

The images of nature, or the words of human speech, are received through the sensories into the lower chambers of the brain; but being given in cipher, these messages have to be interpreted and transformed into living images, or ideas, before they can penetrate further. As servants under the soul's dominion, these ideas derived from nature have their proper place and use. When, however, the servants seek to rule, and rush, unbidden, into the secret chambers, usurping the authority of spiritual principles, or denying the very existence of anything above themselves, confusion and insanity result. These and other phases of soul-life are described in the "Worship and Love of God" by allegories founded on the Greek mythology. This was a form of writing much in vogue in Swedenborg's day. It may still appeal to children; but to a mature mind, the footnotes which partially explain the meaning of the allegory, or which translate it into the sedate and sober language of philosophy, are likely to be more interesting than the text.

Man does not work merely for the sake of making motions. All human activity is for the sake of ends or purposes. Many incidental results are valued mainly as means leading to the end in view. Even so, the great use of these preliminary and intermediate treatises is to lead to the final goal of the "Arcana Cœlestia." The germs of spiritual perception had begun to grow in Swedenborg's mind before the close of his scientific career, as we have seen. They were now to burst their coverings and expand their leaves in the sunshine of Heaven.

On reaching the ninth verse of the second chapter of Genesis, a change appears in the method. The very letter of Scripture, treating of those trees of Eden which never grew in any natural soil, compels the author to ascend from natural philosophy into the sphere of spiritual perception:—

There is nothing on earth to which there is not something correspondent in heaven, since whatever is created or brought forth in the effect, descends from heaven. And therefore there is not a thing on the earth that does not represent some type of its origin. For all uses are heavenly, and effects are so many uses sent forth into the circuit of nature. . . . On this account this whole garden planted in Eden represented the heavenly Paradise, into which Adam is said to be transferred in order that he might enjoy the delights of nature or of the world, together with the delights of heaven. Since, therefore, natural effects are symbols of things heavenly, the tree of life which was set in the midst of the garden, signified the wisdom which flowed into his mind from heaven, or by the superior way; while the tree of the knowledge of good and evil signified the intelligence which flowed into the same mind from the world and its nature by the inferior way. (History of Creation, n. 17.)

While this agrees with the account in the “Arcana” in a general way, the distinction that the tree of knowledge was not originally in the midst of the garden (*Arcana Cœlestia*, n. 200) is obscured. *Love* was designed to be in the midst, and remained so placed until man himself, by turning away from God, substituted knowledge derived from self and the world for the tree of lives. The explanation in the “Arcana Cœlestia” is incomparably fuller; nevertheless, from this point on to the end of the “History of Creation,” the light grows clearer, until Swedenborg recognizes that he must retrace his steps and begin his study anew. The work ends significantly with this statement:—

These things are premised. But let us examine the Scriptures, especially with the intention of searching the kingdom of God; that is to say, its future quality, and many things appertaining to it. The Scriptures treat of the kingdom of God, not here and

there, but everywhere; for this kingdom was the end in the creation of all things both of heaven and of earth. (History of Creation, n. 43.)

He now, apparently, prepares to carry out the project which stands here as a signature opposite the opening page; and to the records of this further study of the Scriptures, the remaining pages of the four volumes of the "Adversaria" are devoted. The project is announced in these words:—

Matt. vi., 33. Seek ye first the Kingdom of the Heavens and its Righteousness, and all these things [which are recounted] shall be added unto you. Comparison of the Kingdom of God:

1. With the human body from inmosts to outmosts; and therefore concerning that society wherein the Messiah is the Soul, and which shall form one body as one man.

2. With the kindred in the house of Abraham and Nahor.

3. With the land of Canaan and its bordering countries.

4. With the Paradise of Eden.

5. With a marriage and a feast.

Men are men only so far as they walk in the way of truth.

But so far as they turn aside therefrom, so far they approach to the nature of a beast. (History of Creation, p. 10.)

Further evidence of the progressions through which Swedenborg passed may be found in the following places:—

God rested from the work of creating the things which He had made or produced, but not from their conservation which is perpetual creation, just as subsistence is perpetual existence. . . . Creation, properly speaking, is that which is foreseen and provided for from eternity, or before the beginning of time; for effects, which are denoted by the words "he made," are a necessary consequence, since all effects are present in God, thus are already created; but they are *made* in time. What, therefore, God rested from on the seventh day was the production of effects from nothing. (History of Creation, n. 12.)

Later on, the teaching is uniformly to the effect that God alone is the source of all power, and that He has formed the universe, not "out of nothing," but out of His own love, ultimated as infinite energy.

Similarly, the mode of speech in n. 28, concerning the Only-begotten Son of God, and concerning the devil, differs from the manner of the later writings. The earlier statements are in the language of appearances, but the appearances are never confirmed into enduring fallacies. Mr. Acton, indeed, tries to show in the notes which he has appended to his translation, that the early modes of speech may be reconciled with the later by supposing that when Swedenborg sometimes had in the externals of his thought "the common ideas of the Christian Church respecting God, of a Trinity of Persons in Unity, and of their Unity in Trinity; and also respecting the birth of a Son of God from eternity," he was really thinking interiorly of "the three proceeding Divine Attributes which are Creation, Redemption and Regeneration," as he himself explained to the accusing angels in "Apocalypse Revealed," n. 961. However this may be, the early conceptions were no doubt imperfect, and the present treatise is most instructive as an example of the Divine leading "from the evening to the morning."

FRANK W. VERY.

EDITORIAL DEPARTMENT.

THE IMPORTANCE OF THE IDEA OF GOD.

THE importance of the idea of God is generally recognized and is amply attested by the universal prevalence of religion of some sort or other among men. It is the idea of God that has everywhere produced religion, and the excellence of the religion has varied *pari passu* with the elevation and fulness of the idea of God.

The importance of the idea of God was never more critical than it is at the present day. The forces of naturalism have never been so triumphant or so subtly all-pervasive as now. The natural sciences in their victorious progress have so captivated men's minds, that their habits of thought have been imperceptibly and in very large measure moulded into conformity with naturalistic demands. The doctrine of evolution, and the modern view of the world, have pushed the idea of God aside to such an extent as to make it seem useless; while critical philosophy has made the conception of God so difficult, that many, perhaps most, thinking men are inclined to give up the attempt as hopeless and vain.

In view of this situation, it appears that the idea of God is discredited, if not actually cast aside, by the dominant intellectual forces of the age. The issue thus created is the characteristic problem of modern civilization; and in the face of this issue modern civilization may meet its doom. The simple question is, whether the idea of God is worth while or not. If modern civilization decides that it is worthless, then it must accept the consequences of doing without it, and rely on the assumed innate and progressive excellence of man and nature. The experiment has, of course, been tried before, but never on the scale of a world civilization. The

nearest approach, perhaps, was made during the period of Greek decadence, when Greek science uprooted the popular faiths, and Greek philosophy became for religious purposes bankrupt.

The civilization of the Roman Empire, into which that of the Greek world had been taken up, was desperately godless. Epicureanism was the popular philosophy, and stoicism, which as a halting eclecticism reigned in the schools, was naturalistic to the extreme of materialistic pantheism. The idea of God had become so degraded that even the worst of the Roman emperors were deified. All moral standards and religious ideals were obliterated by the feverish struggle for pleasure and power. The civilized world had lost its idea of God, and was bent on doing without it. To all appearances civilization, for the lack of a just idea of God, was rushing to extinction; and as a matter of fact Roman civilization did come to an end, when the empire was overwhelmed by the barbarian hordes of the north. Such was the outcome of this attempt to do without the idea of God. It brought human degradation, and with it spiritual, moral, and political destruction.

But there were certain saving elements in the situation. First of all, there was the fact of God's existence, which the rejection of the idea of God, however complete, can never nullify; for although men may impede, modify, or pervert it, the operation of God in their souls is dependent on the existence of God, and not merely on men's acknowledgment of Him. Again, among the uneducated, simple, unperverted masses, the homely everyday virtues, together with traditional moral and religious ideas, formed a basis for the operation of God in the private and social lives of men, in spite of the abounding corruption of the upper classes. This was the second saving element. Then again in this wretched period, there was a wide-spread unutterable longing for the conception of a truly good human life. Greek philosophy failed to meet this demand. Even the ethically supreme figure of Socrates faded more and more into obscurity, while the metaphysics and ethics of Stoicism pushed the realization of

such an ideal more and more into the realms of abstraction. The characteristic need of the age was a clear and consistent conception of the truly wise man. This need was met, the ideal of the perfect man was exhibited, fulfilled and exemplified, and the idea of God was restored to the world, in the person and ministry of the Lord Jesus Christ.

The idea of God thus given to the world, received at first in an obscure community, was gradually extended throughout the Greek and Roman world, until finally, accepted by the Roman emperor, it became the possession of the empire and the agent of a new civilization.

The conditions for this new civilization were furnished by a new race uncontaminated by the vices of the old Roman world. The German tribes of the north brought fresh human elements into the exhausted life of the Roman Empire, and furnished a suitable soil for the planting and growth of the Christian idea of God. After centuries of dark and bloody strife, and unceasing religious conflict, the Romish church emerged, and gained complete spiritual and political dominion over all the peoples of civilized Europe. Under this dominion a new type of civilization developed. The great empire of Charlemagne gave political unity and strength to this civilization; and during the succeeding centuries the monumental systems of the great scholastics gave it intellectual supremacy. The work of Thomas Aquinas brought the scholastic edifice to completion, and the Christian idea of God found so far its most perfect expression.

Meanwhile the peoples of middle and western Europe were forming themselves into independent nations; and with the increasing autonomy of these nations, the ecclesiastical control of Rome became more and more intolerable.

Greek science and Greek philosophy in the form of Aristotelian doctrine had already been brought to light and appropriated in the development of scholasticism.

In this process, however, Aristotelianism was made for the most part subservient to Christian dogma. But when on the fall of Constantinople (1453) Greek scholars fled westward, they brought with them a knowledge of the Greek and

Roman classics. They became teachers in the schools, especially in Italy, and aroused such enthusiasm for the study of these classics that a new and powerful impulse was brought into activity. With the growing knowledge of antiquity, interest in human life broadened, so that humanistic studies and the humanistic movement became the characteristic educational and intellectual features of the age. The epoch-making discoveries of Columbus, Galileo, and others, revolutionized men's views of the world. The spirit of discovery and inquiry seized upon the whole movement of civilization. Man as man acquired an independence and an importance unparalleled in history. The study of nature, human nature, and the nature of the world at large, was a veritable passion. The naturalistic impulse and attitude developed into a reigning habit of mind. Naturalism in science begot naturalism in philosophy and religion. Theology was discredited. The idea of God was vehemently renounced. The proofs of God's existence offered by Anselm, Descartes, and Spinoza, were criticized and refuted.

Even in religious circles the idea of God was so transformed, that it was practically powerless, or perversely destructive. The humanistic and naturalistic motives were incorporated in the Protestant Reformation, and Protestantism became the religious agent of a radical individualism, in which God's existence was virtually ignored. In philosophical circles, whether orthodox or otherwise, a rationalistic religious psychology, and rationalistic metaphysics, pushed the idea of God so far into the region of abstractions, that it became practically useless. The situation was rendered all the more hopeless by the perversion of Christian dogma. The dogma of the trinity, and the dogma of vicarious atonement, led to such a perversion of Christian doctrine, that in Calvinism especially the conception of God was so monstrous, that it might well be taken to represent the devil. In fact seventeenth century civilization threatened to become more godless than even that of the old Roman Empire; and to all appearances European civilization was facing impending ruin. This was the second experiment on a large scale to do without the idea of God.

But in this case as in the former there were saving elements. In the first place the Christian Scriptures and Christian tradition, organized in institutions and in habits of thought, were still operative everywhere with more or less force, but most powerfully in the masses. Then there was the organized church, which continued to administer the divine means of God's actual presence. But the special agent in resisting the forces of destruction, and in reconstructing the whole body of civilized life, was a new idea of God.

About the middle of the eighteenth century, the darkest and most threatening period of Christian history, when Hume and Voltaire, Rousseau and Diderot, best represented the spirit of the age, Emanuel Swedenborg wrote and published his "Arcana Cœlestia," and somewhat later his "Apocalypse Revealed." In these books he set forth in accordance with a consistent rule of interpretation (the principle of correspondence) the spiritual meaning of the Bible. In the light of this spiritual meaning he showed (1), that the Bible is in a very definite, unique and complete sense, the Word of God; (2), that the Lord Jesus Christ glorified, is the one only God; (3), that religion is the life of God, as received by man in free and rational acknowledgment; and finally, (4), that the Lord's presence in this revealed spiritual meaning of the Bible, is His Second Coming (predicted and described specifically in the Book of Revelation), and as a result of His Second Coming the New Jerusalem is being established upon the earth.

Swedenborg wrote his books with an extraordinary mental equipment, and with still more extraordinary enlightenment. He brought many new ideas, religious and philosophical, into the world; and these ideas, especially his idea of God, have put a new face on modern civilization.

This is not the place to develop these ideas; but we may further emphasize the importance of the idea of God, by a few quotations from the Bible and from Swedenborg's Writings, and may close with some comments thereon.

The importance of the idea of God is declared in the Bible variously; but the following passages are sufficient for our present purpose:—

"Blessed is that nation whose God is the Lord" (Psalm xxxiii, 12); "He that believeth on me hath everlasting life" (John vi, 47); "Whosoever liveth and believeth in me shall never die" (John xi, 26); "If ye believe not that I am he, ye shall die in your sins" (John viii, 24); "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John xii, 44); "Peace I leave with you, my peace I give unto you" (John xiv, 27).

Inasmuch as belief in God presupposes the idea of God, these declarations show that in the idea of God are contained the issues of life and death.

In Swedenborg's Writings there are many very impressive statements of the importance of the idea of God, some of which are the following:—

How important it is to have a true idea of God, is evident from the fact that the idea of God makes the inmost of the thought of all who have any religion. (*Divine Love and Wisdom*, n. 13.)

The idea of God enters into everything belonging to the Church, religion, and worship; and theological ideas have their place above all others in human minds, and among them the idea of God is the principal or supreme. (*Brief Exposition*, n. 40.)

God flows in with every man into the man's acknowledgment of Him, and into man's knowledge about Him; and at the same time He flows in with His love toward man. (*True Christian Religion*, n. 457².)

Upon a just idea of God is founded the whole Church on earth, and in general all religion: for by this idea there is conjunction with the Lord, by conjunction light, wisdom, and eternal happiness. (*Apocalypse Revealed*, Preface.)

But the idea of the Lord is more or less full or clear . . . All in the heavens have their places allotted to them according to the fulness and clearness of their idea of the Lord. (*Apocalypse Explained*, n. 957³; see also nn. 1096-1100.)

The importance of the idea of God is seen in the fact that this idea is what distinguishes man as a spiritual being from man as a mere animal. The idea of God lifts the mind of man to the contemplation of the Supreme Being, and man alone of all creatures has this power. By means of the idea of God the mind is lifted up into states of enjoyment and light which serve as standards by which to distinguish between good and bad. Things in agreement are classed and cherished and pursued as good; things opposed are shunned

as bad. In this way the idea of God brings us into communication with the life of infinite perfections, and we come more and more to look to that life as the source of our own. In and through the idea of God the Divine Life enters more fully into human life and operates therein. The Divine presence is revealed to us in the consciousness of the interior states of love, affection and thought, which come to us by means of the idea of God, in times of devout meditation, worship and prayer. Such states are cherished and associated with the idea of God; and so little by little into this idea all that is richest and most precious in human experience is collected, organized, purified and exalted. The life is thus transformed more and more into the image and likeness of the Divine life and at the same time becomes more and more receptive of the Divine influences.

If then our idea of God is of such momentous importance, it is certainly a part of our religious duty to make use of every opportunity to get the clearest and most complete idea of God obtainable. This we find in the Bible, God's Word, which presents the idea of God with Divine completeness, and in the doctrines of the New Jerusalem, which give us the spiritual interpretation of the Bible. In other words, these doctrines help us to get the idea of God as contained in the spiritual sense of the Bible.

L. F. H.

PERVERSIONS OF THE TEACHING OF SWEDEN-BORG'S WORK ON CONJUGIAL LOVE.

THE NEW CHURCH REVIEW has avoided as far as possible the discussion of the subject indicated by the title of this editorial, partly because it is not a suitable one for frequent presentation in print, and partly because it has been so involved in personal and unreasonable antagonisms that there could be little hope of useful results. But the time has now come when in justice to the cause for which the REVIEW exists something must be said.

From the beginning of the history of the New Church, per-

versions of the teaching contained in the second part of Swedenborg's work on Conjugial Love, which treats of the "Insanities of Scortatory Love"—or lust, have been made weapons of attack in the hands of her enemies. But not until within a few years have these weapons been employed by those within her ranks in the guise of friends. And great difficulty has arisen in trying to determine whether their professions of loyalty and devotion to the New Jerusalem are sincere and true or not. This difficulty has been occasioned by their constant accusations of others as being at fault while they themselves only champion righteousness.

And now, first of all, let us note the fact that the Convention has borne with all these attacks from either side, and on every hand, with the utmost Christian patience and forbearance. It has never assumed any authority over, or responsibility for, the works of Swedenborg. It has received them gratefully as a gift from the Lord, and as the means by which He is establishing the New Christian Church of His second coming, and has endeavored to understand them and live in the light which they unfold from the Sacred Scriptures as His Holy Word. And this use of them it has been glad to extend from its own borders to all who will receive it, but always mindful of the fact which they teach that they can be so used only in freedom and with the full exercise of individual rationality. Hence all assumption of ecclesiastical authority has been jealously guarded against. If others do not agree with us about their meaning we have no responsibility with regard to it farther than to show as clearly and faithfully as we can why we believe as we do. If others form organizations according to their views we can only respect their rights to do so. This respect for the rights of men to exercise freedom and rationality in matters of religion and conscience has made the Convention very reluctant to vote upon statements of doctrine which might in that way become, or be regarded as, ecclesiastical dogmas; it has had ever in mind what Swedenborg says of the councils which by voting perverted the doctrines of the first Christian Church; for instance:—

What confidence can be placed in councils, when Roman Catholic councils . . . established vicarship of the pope, invocation of saints, worship of images and bones, division of the holy eucharist, purgatory, indulgences, and so on? And what confidence can be placed in councils when that of Dort . . . decreed detestable predestination, and exalted it as the palladium of religion? But my reader, believe not in councils, but in the holy Word, and go to the Lord, and you will be enlightened; for He is the Word, that is the Divine truth there. (*True Christian Religion*, n. 634.)

This respect for the rights of individuals, and of other organizations, has made it possible for views to spring up within the borders of Convention which the majority did not hold nor consent to. But no resort has ever been made to heresy trials. Such things have been regarded with abhorrence as expressive of a spirit of ecclesiastical tyranny. Convention has relied upon strengthening its own grasp of truth by living according to it, and by studying it and presenting it so rationally and affectionately as to convince and bring back into unity those who are wandering from it. This is the way in which the heavens are protected, by strengthening the sphere of love and wisdom, so that some who have entered under wrong impressions or false appearances find themselves out of their element and depart of their own accord. This principle operates in the arrangement of the endless varieties of good and truth in the different societies of heaven. And so is it in this world when companies of men unite in certain views of the truth, and a different way of viewing it arises; the intensifying of each view leads to a separation. In this way, and in this way only, can true freedom among men be established and maintained.

This was the law which operated some years ago in Convention when a number within its borders gradually adopted views of the writings of Swedenborg in relation to the Word which made those writings a part of the Word, and of equal authority; and views of the authority of the priesthood, and of the meaning and application of what is said in the second part of the work on *Conjugial Love*, regarding the evils of fornication, which were contrary to the views held by the large majority; and when the minority urged their views until

the opposition to them was sufficiently intensified they withdrew from membership of their own accord and formed a separate organization in which they were free to follow their own course. Their withdrawal then was a great relief to Convention which they had been attacking from within in the endeavor to rule it, and which they did not cease to attack from without in the same spirit. But attacks from without can be endured with comparative ease if they can be quietly ignored.

But some of our people could not ignore them, and were incited themselves to agitation which led to new forms of attack upon Convention from within. They feared these interpretations of doctrine which Convention had rejected as perversions; and because the new organization continued to teach them, and because it bore a similar name and taught from the same books, they feared that the public might fail to discriminate between the two organizations, and might attribute to both the doctrines which belonged only to one. And, as is often the case with fear, they seemed to help to bring upon themselves and their brethren the very thing which they feared. The "Kramph Will Case" brought the matter to a crisis; a declaration repudiating the doctrines of "the Academy" became imperative, and the "Brockton Declaration" was unanimously adopted. The repudiation of what was regarded as a perversion of the meaning of Swedenborg was unanimous, although many regretted that it was thought necessary by the majority to name the Academy in the document; and this was the only reason that the declaration prepared by the ministers at Elmwood was merged in the report of the Committee, and was not made public until it was reaffirmed two years later,—it was just as strong a repudiation of the doctrines but refrained from naming the organization which taught them, believing it to be unnecessary. But it should be remembered that this was not the work of a council fashioning dogmas; it was rather, the act of repudiating dogmas that had been framed by others, and which were implicating the Convention in a way that misrepresented it.

Then after a little time a strange thing occurred. A pam-

phlet appeared anonymously entitled "The Convention Doctrine Examined and Condemned by a Minister of the Convention." It declared that the doctrines which the Convention had just repudiated as perversions of the teaching of Swedenborg are precisely what Swedenborg teaches in the book in question, or that he teaches something even worse, and that Convention must repudiate not only the teachings of the Academy but the part of the book also from which they get them. And he adds, "That Swedenborg has made more than one mistake of a serious nature can and will be shown as occasion serves" (p. 30). Thus the unknown writer announced his intention to correct Swedenborg's writings in many other respects before he got through with them; but for the present this one "most dreadful error" received all his attention. And he drew out statement after statement from its connection with the book as a whole, and put the worst possible construction upon it thus separated from a consideration of the author's purpose in making it. The objection felt to the Academy interpretation has been that it takes Swedenborg too narrowly: but the pamphlet writer went far beyond this in his desire to discredit Swedenborg and defame his writings, in order to lead the Convention to repudiate this much as an error now, and be prepared to repudiate many more errors in the future. It has since appeared from his interviews with newspaper reporters that he looks for similar corrections of the Bible, for they report him as saying, "Today fewer people than in the past accept Holy Writ as absolute revelation. Such logical liberalism in the acceptance of the philosophy of Swedenborg should follow if the sect which bases its precepts on that philosophy is to endure."—(*New York Sun*, Feb. 25, 1912.)

It was soon known who the author of the anonymous pamphlet was, for he had no desire to conceal it; and he was treated with the utmost kindness by his brethren in the ministry who only reproached him for not having more trust in their brotherliness and coming to them first with his accusations. A committee was appointed at his suggestion, to go over his interpretation of Swedenborg's teaching point by

point and see if he had put a fair construction upon it; but when the committee met it was found that he was not willing to consider any view but his own. So the law of harmony of spheres again operated. When his brethren could not accept his view he realized that he could not work with them, and when the society of which he was Pastor could not follow his teaching and begin the work of repudiating Swedenborg's, he resigned his pastorate and withdrew from Convention. No one could object to any minister's withdrawal when he found that he no longer believed the doctrines of his church; but in this instance it was hard to have him attribute to the Convention a belief in what they had expressly repudiated as a perversion of their doctrines, when he had joined in perverting them himself; and to have him report to the newspapers, and begin his ministry in a Universalist pulpit saying, that he had left us because we held and taught such doctrines, when he could not fail to know all about our repudiation of them in the "Brockton Declaration" and elsewhere.

And now the Convention is still being attacked from within by a layman who also is careful to style himself on the covers of his pamphlets, "A Swedenborgian. Member of the General Convention." He also attributes the "Academy Doctrine" to the Convention, insisting that the Academy is the offspring of it; and notwithstanding the separation which has taken place, and the antagonism manifested in the "Brockton Declaration," and the way in which that Declaration was received by the periodical of the Academy, he insists that the Convention holds and teaches that which it has repeatedly repudiated as a perversion of the teachings of Swedenborg. Declaring that he himself believes faithfully in the teachings of Swedenborg, and also that the Convention is guilty of such duplicity and perfidy, he still wishes to be known in what he writes against it as "A Swedenborgian and a member of the General Convention." His last pamphlet bears the following on its title page: "A Menace to Public Morality. Is the Immoral Doctrine that is Taught by the New Church (Swedenborgian) in Violation of the Teaching

of Swedenborg?" And this is followed by a note, saying: "Distributed to the President of the United States, Government and State Officials, Senators and Members of Congress, Ministers and Laymen of the New Church, and Others." The title together with the opening paragraph of the pamphlet seems to indicate that his purpose is to secure by public sentiment, and if necessary by legislation, the disintegration, or destruction, of the organization of the New Church, of which he professes to be a part. He endeavors to show in the pages which follow that it is "a menace to public morality, and moral safety generally, in comparison with which Mormonism with its polygamous specialty sixty years ago was absurdly insignificant" (p. 3).

No comment is needed further than to quote the following passage of Scripture:—

And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. (Revelation xii, 15, 16).

H. C. H.

EXPURGATING SWEDENBORG.

The Independent (New York) editorially expresses surprise "that a movement for the formal expurgating of Swedenborg's revelations has been so long delayed," and says, "We supposed that the objectionable sections in Swedenborg's works had already been practically expurgated by being left in their Latin limbo without translation into the popular tongue." Before commenting upon this it is necessary to quote the greater part of the editorial, which is as follows:—

Teachers of the New Jerusalem Church now insist upon it [the expurgation]. Nearly two thousand years ago the Christian Church annulled teachings of the Old Testament about polygamy as well as about the whole ceremonial law; and the allowance of slavery and the subjection of woman in the New Testament have been frankly dropped in our present faith as representing the spirit of the age in which its writers lived. Similarly certain of Swedenborg's revelations about conjugal and scortatory love did not come down from heaven, but filtered in from the court life of Sweden, to the infection of the

visions of heaven and the "correspondences" which so please the mystical soul and are so past understanding by critical science. To drop out certain sections of Swedenborg's writings is certainly no worse than the same treatment of parts of the Bible. (Vol. LXXII, p. 478.)

We can agree that to drop out sections of Swedenborg's writings would be no worse than the same treatment of the Bible; indeed, we can go farther and say that we should not consider it as bad, and should be ready to favor it if we were convinced that they were evil and ought to be dropped out. But we should certainly be opposed to expurgating the Sacred Scriptures, for we believe that they are the Word of God, Divinely inspired in a special sense, so that not a jot nor tittle of them, when freed from glosses, should ever be destroyed. For while much of the letter, it is true, was given to regulate the lives and ceremonial worship of the Jews and has not the same use for Christians, nevertheless it all has value in interpreting the relations of the Lord to His Church. The New Testament would lose much of its power if it had not the Old to grow from as a tree from its roots.

Moreover, the New Churchman knows that the letter of the Word of God is of eternal value as the receptacle and containant of Divine truth in eternal applications to spiritual life, and that these deeper truths of the spirit, when spiritually discerned, so interpret the meaning of the letter as to teach of a heavenly love and life where the letter tells of things disorderly and sometimes even vile. For instance, all Bible readers know that David and Solomon are in some sense intended to prefigure the coming of the Lord and His kingdom. Why, then, did they have so many wives and concubines? Was it not to teach us of the infinite love which could have compassion on a sinful and adulterous generation, and bear long with their iniquities, and receive them gathered into various forms of religious profession and life, as many churches in more or less imperfect relations to Himself, like the many wives and concubines of David and Solomon, until through instruction, repentance, and refor-

mation, and regeneration, they could be finally brought into unity as one harmonious church in heaven, and descending out of heaven, one bride and wife of the Lamb? This is the way in which the things of the letter that are so repulsive to chaste ears, and so contrary to Christian morals, are transformed into heavenly and Divine meanings as they ascend into the thoughts and lives of the angels. Having this use as the foundations of Divine Revelation for the heavens, as well as for the earth in future ages as it becomes more spiritual in its discernment of the Lord's Word, no New-Churchman could for a moment think of favoring an *expurgated* edition of the Sacred Scriptures.

And now, with regard to an expurgation of the writings of Swedenborg. Seeing how sometimes a few sections in a single book, entitled "The Delights of Wisdom Pertaining to Marriage Love,"—and in the second part of that book, in what may almost be regarded as an Appendix, entitled, "The Pleasures of Insanity Pertaining to Scortatory Love,"—seeing how these few passages are sometimes misunderstood and their meaning perverted, some of us have wondered if it would not be wise to omit them from an edition of the work intended for popular use. But only one of our ministers has ever proposed an expurgation of Swedenborg's writings on the ground that they had been infected with errors from the life in Sweden of that day; and he understood the system of his philosophy and theology as a whole so imperfectly that he has concluded that his congenial field is with the Universalists, and has withdrawn from us. But when it is understood how Swedenborg's writings are intended to unfold the spiritual meaning within the letter of the Word of the Lord, so that it can be understood in the light of its heavenly meaning and rationally applied to daily life in this world, it is found that even these passages have an important value in interpreting the very passages in the Sacred Scriptures which have ceased to be regulative of earthly life in Christendom, and need to be spiritually discerned; for they teach us to discriminate between the different degrees of evil which are opposed to, and destructive of,

the different degrees of good to be found in chaste marriage love.

Indeed, when Swedenborg's teaching is clearly comprehended it is seen that Marriage Love is the very center of heavenly life, and the source through which all other forms of love flow to make up the life of heaven; so that a man's heaven is of high or low development according to the development of his marriage love: and it is seen that scortatory love, on the other hand, is the very center of infernal life, inasmuch as evil is a perversion of good, and hell a perversion of heaven; and that all other infernal affections flow from it, so that a man's hell is of deeper development of evil in every way according to the development of his sexual lusts. And Swedenborg's purpose in adding these passages, describing these dreadful things of infernal character and life, is to enable us to understand the whole truth by contrasting these opposites of heaven and of hell. And as nothing can be fully understood except by examining it in its ascending and descending degrees of development, after describing the ascending degrees of heavenly marriage he describes the descending degrees of its opposite. And his purpose in doing so is shown in the following, which is taken from the early part of these passages themselves which have been questioned:—

Good is of creation,—and good in the greatest degree and in the least degree; and when this least becomes none, on the other side evil springs up. There is therefore no relation nor progression of good to evil; but a relation and progression of good to greater and to less good, and of evil to greater and to less evil—for in every and in all respects they are opposites. And good and evil being opposites there is an intermediate, and in that is equilibrium, in which evil acts against good; but because it does not prevail it abides in the endeavor. Every man is brought up in this equilibrium,—which as it is between good and evil or what is the same between heaven and hell is a spiritual equilibrium, which gives freedom to those who are in it. From this equilibrium the Lord draws all to Himself, and the man who from freedom follows is led from evil into good and thus into heaven. So is it with love, especially with marriage love and with scortatory love. This love is evil, and that is good. Every man who hears the Lord's voice and from freedom

follows it, is introduced by the Lord into marriage love, and into all its delights and satisfactions; but he who does not hear and does not follow, introduces himself into scortatory love—and into its delights at first, but afterwards into its repugnances, and finally into its miseries. (*Conjugial Love*, n. 444.)

If every reader were to keep this passage constantly in mind he could not fail to understand that in all the other passages Swedenborg is showing how the Lord deals with the evil in order to restrain them from worse evils, and if they will only repent and follow Him, to lead them out of their hell into His heaven of chaste marriage love. And this would be made sure if what Swedenborg says of these very passages in question in his work entitled the "True Christian Religion" were also kept in mind, for we read in explanation of the Commandment, "Thou shalt not commit adultery":—

That merely to lust is to commit adultery, is evident from these words of the Lord: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on another's woman to lust after her, hath committed adultery with her already in his heart" (Matthew v. 27, 28). This is because lust becomes as deed when it is in the will; for allurement enters merely into the understanding, but intention enters into the will, and the intention of lust is deed. (n. 313.)

Then he refers to all the passages that have been questioned in the work on "Scortatory Love" and adds, "These all are meant by this commandment in the natural sense."

We, therefore, conclude that when rightly understood the writings of Swedenborg need no expurgating.

H. C. H.

BIBLICAL AND DOCTRINAL STUDIES.

THE LORD'S TEMPTATIONS IN THE WILDERNESS.

Matt. iv., 1-11.

THE account of the Lord's temptations in the wilderness seems to stand somewhat apart from the simple narrative of His life. It is not an account, as most of the Gospel is, of events which the apostles or others near to the Lord themselves witnessed, and in which they had a part. The Lord had not yet been pointed out by John the Baptist as the Lamb of God; no disciples as yet had followed Him; it does not appear that there was any earthly witness of the struggle in the wilderness between the powers of light and darkness. We must believe that the story of the temptations is the Lord's own account to the disciples, of an experience of His life, which they could not have known of except from Him.

There is no reason why we should not accept the account as describing an experience of temptation closely following the Lord's baptism. There is no reason why we should not associate the desolate wilderness of Judæa, neighboring to the Jordan, as Christians long have done, with this experience of inward desolation. It was a scene in keeping with the Lord's fast and trial of forty days. Here, as in Israel's forty years in the wilderness, both the wilderness and the number forty are significant, for the number forty in Scripture usage is synonymous with temptation. But while we read the story as a story of temptation experienced at this place and time, it is evidently more than this; it evidently describes as in a sort of parable temptations which came to the Lord not at one time only, but throughout His life. There is indication of this in the account in Luke of the wilderness experience, for it is there said, "When the devil had ended

all the temptation, he departed from him for a season." But we realize still more how frequent and continual temptations were in the Lord's life, when we learn to read the story of them in the Old Testament Scriptures (for the Scriptures are all written of Him), and see the account of the Lord's inward conflicts with evil, in all the histories of wars, and captivities, and famines, and desert experience. How little the disciples knew or could know of all this! How fully the Lord kept Himself the law that He gave His followers, to wash the face and anoint the head in trial, that they might not appear unto men to fast, but to the Father in heaven! And when the disciples were with the Lord in trial, as in Gethsemane and at the cross, how little they could enter into the experience with Him! He went beyond them into the shadow; they slept while He prayed. He could tell them of His deep trials and conflicts only in simple ways, yet in ways which would be the key to a true understanding of His temptations when through their own Christian experience they would become able to understand them. Such is the account of the Lord's temptations in the wilderness; an account evidently from the Lord's own lips, and full of deep instruction in regard to the temptations which entered so largely into His life—so much more largely than the first disciples knew, or than we are yet able or willing to believe. (*Arcana Cœlestia*, n. 1690; *Doctrine of the Lord*, n. 12.)

"Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil." The "then" connects the temptation with the baptism, and with the descent of the Holy Spirit upon the Lord. Why should temptation follow this token of Divineness? And especially why should it be said that the Spirit led the Lord into the wilderness to be tempted? In general because evil hates good, and especially the Divine good. Every increase of Divineness in the Lord, exposed Him to new assault; as every gain in Christian truth and Christian strength in us, brings to us new attacks and new temptations, for we have power to meet them now which we had not before.

"And when he had fasted forty days and forty nights; he

was afterward an hungered." We may have read the words with the thought that the fasting and hunger here mentioned were the temptation; but reading carefully we see that they were not the temptation, but the occasion of the temptation. This is important to a true understanding of all that follows. What can this fasting and this hunger mean? The Lord once said, "My meat is to do the will of Him that sent me, and to finish His work." It would be an experience of hunger to Him, to have an intense desire to be doing the work of the Divine love, the work of saving men, and for the time to lack the knowledge or other power needed for doing it. We can see how such hunger, more intense than any physical hunger, more intense than any longing possible to finite hearts,—how such hunger must have been experienced by the Lord, as the great Divine love of saving men descended and increased within Him. The hunger was intense in proportion as the love was great. (*Arcana Cœlestia*, nn. 1464, 1690.)

And this hunger was the occasion of the temptations. With the desire to do the work of saving mankind, came to the Lord's mind thoughts of accomplishing the work in other ways and easier ways than the Divine way in which alone it could be done. For the way by which it must be done was not at first clear to Him. Such thoughts were advanced and urged by the powers of evil, which with all their malignity and deceit were bent upon causing the Lord to fail in the work He came to do. The suggestions did not present themselves as evil, but as good, with plausible reasonings, seeming for the time as the right ways and the only ways of accomplishing the saving work.

First is the suggestion of the tempter to the Lord, to make the stones His bread. The stones, the material of the ground, mean the things of the earth, the facts of natural knowledge, the principles of natural truth, of natural right and order; especially hard, stern truth, pitilessly condemning wrong. The temptation to make the stones His bread was the thought that the work of saving mankind might be done by external, natural means, by external reform, by condemn-

ing wrong and enforcing natural order. It is the temptation of the natural reformer always to think that men can be made good by force, by condemning and denouncing them; that they can be regenerated and made heavenly by legislation, or by some external, natural means. Such condemnation, such legislation, such enforced external order, may be useful as stones are useful, as foundation for something higher, but they are not heavenly; they are not bread for the soul; they do not in themselves contribute anything to the life of the soul and to its growth in heavenly stature. It might have been easy for the Lord, by a display of Divine authority, by external law and force, to bring all men to His feet and compel an external obedience; but they would not necessarily by that be any nearer heaven. The Lord answered the tempter, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The words are from Deuteronomy, where Moses reviewing the experiences of the desert, shows the people that the hardships had been for the humbling of their spirits, for weaning them from their sole care for things that naturally seem good, to know the greater value and deeper satisfaction of a heavenly manna, an inner life that is found only in acknowledgement of the Lord, and in shunning evil and doing good for His sake because He commands it. In such shunning of evil and doing good there is regeneration, and real gain in character; but not in the stones of external law, or mere ethical truth, or enforced outward order. "Man shall not live by bread alone [by this bread which is not bread], but by every word which proceedeth out of the mouth of God shall man live." It is only so that the true man, the angel, lives and grows.

Then the devil took the Lord to the holy city, and set Him on a pinnacle of the temple, "and saith unto Him, If thou be the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." The suggestion here is that the work for which the Lord had come into the world, the

work of saving men, could be done by the power of reason, by bringing the truth of heavenly life home to men with rational conviction. The holy city means the system of heavenly truth; the temple and the pinnacle of the temple mean truth, and the highest truth, of Divine and holy things. To be set upon the pinnacle of the temple in the holy city, is the temptation to be proud of intellectual mastery of such truth, and to feel that that power can make things right, can save the world, without a patient working out of truth in life. If ever man was exposed to this temptation, the Lord was so exposed; for His power of understanding was beyond that of other men. It had been predicted that the Spirit of Jehovah would rest upon Him, and make Him of quick understanding. As a child of twelve years in the temple His understanding and answers amazed all who heard Him. With this development of intellectual strength, there came to Him as a child a desire to be about the Father's business. Was not this temptation present on that day in the temple, to do the saving work by this power of truth, by the power of rational conviction? We are taught in the "Arcana" in explanation of the story of Abraham's sacrifice of Isaac, that Isaac represents the rational power in the Lord, developing as a child, and that the sacrifice of Isaac represents one of the most severe of the Lord's temptations; a temptation in regard to the rational power, in which it seemed to Him that He was giving up the only thing by which He could save mankind. It was the temptation of the pinnacle of the temple. (*Arcana Coelestia*, n. 2773.)

The suggestion to cast Himself down and trust to angel hands to hold Him, was again the temptation by the short way of truth to save Himself and do the saving work for men. For angels are messengers of God, and abstractly they are His messages of truth. It is indeed promised in a Psalm, "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." It is a promise that heavenly messengers, and abstractly the Lord's messages of truth, shall hold us up and be our strong protectors. But it is not

meant that mere knowing of the truth, mere faith alone, will save us; but that knowing the truth, we can live it, and it will be the guide and protection of our steps. To demand that truth alone shall save us, is to tempt the Lord our God; it is to challenge Him, and demand that He shall accomplish results and give His blessing in some other way than the patient way of living out the truth in shunning evil and in doing good. When the Lord prayed in Gethsemane, "Nevertheless not my will, but thine be done," He was putting aside the temptation to do His work in some shorter, easier way. When He would not call to His aid the legions of angels, He was refusing to demand that truth alone should save, without the patient laying down of life.

And one more temptation followed, when the devil took Him into an exceeding high mountain, and showed Him all the kingdoms of the world and the glory of them; "and saith unto him, all these things will I give thee, if thou wilt fall down and worship me." This temptation presented another vision and promise of success. If the Lord had been willing at all to impose Himself upon others in the spirit of an earthly ruler, the world would have been brought to its knees before Him. We often are tempted to force our will upon others, for their good, as it seems to us. The temptation must have come often and with great force to the Lord, with the appearance that it was for the good of men. But if men were brought to submission by such over-riding of their freedom, by such imposing of a stronger will upon them, the power with which they would be brought in contact by their worship would be evil and not good; the devil, not the Lord. Jesus answered, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Men could not be saved, the work for which the Lord had come could not be done, by any selfish imposing of His will on them, but only by a love absolutely merciful, absolutely self-sacrificing, absolutely mindful of men's right to accept or to reject in freedom.

The Lord had refused to accomplish in appearance the work for which He came, by any of the ways which the

tempter urged. The work could be accomplished, the saving work be done, not by condemning wrong, and enforcing outward order; not by the power of rational understanding; not by imposing His will on men, but only by living among them in absolutely unselfish love. As the devil left Him, "behold, angels came and ministered unto him." Peace after conflict, which heaven and earth may share. The Divine Spirit itself was the Angel which now strengthened the Lord, as in Gethsemane. (*Arcana Cœlestia*, n. 2821.) Angels of truth of every kind could also find their place in humble ministry to the Divine love, now that the devil of self-love was gone. And angels of heaven and men on earth could minister, not as having any power of their own to help, but as sharing the happiness of the victory. One, and One only, has said, and One only could say, as the result of His life on earth: "Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid."

WILLIAM L. WORCESTER.

"CONJUGAL" AND "CONJUGIAL."

THE difference in the meaning of the terms "conjugal" and "conjugial" has given rise in the New Church to some discussion and perhaps to some confusion of thought. So far as the writer is aware no explanation has been given based upon exact scientific analysis and at the same time in the light of the New-Church doctrines.

Conjugialis, the Latin form of "conjugial," is a denominative adjective, formed by adding the adjective-making suffix *-alis* to *conjugio-*, the stem of *conjugium*, the *o* disappearing according to the law of noun stems before a suffix beginning with a vowel.

Conjugium is a verbal noun formed by adding the suffix *-ium* of result to the verb-stem *Conjuga-*, making a noun that designates the condition or state resulting from the action named by the verb. Hence *conjugium* is a noun of resulting condition; and, from a slightly different point of view, it is the name of the state in which the verb's action is realized.

Conjugium is properly applied to the marriage union regarded as a state of interior life resulting from the personal union of husband and wife.

Conjuga is a derivative verb from the root *conjug-*, designating the general notion of joining together. *Conjuga* has the special meaning of joining some one to oneself by marriage rites.

Conjugalis, the Latin form of "conjugal," is a denominative adjective, formed by adding *-alis*, the adjective suffix of characteristic, to *conjug-*, the stem of the noun *cousux*, which designates the person joined with another in marriage, and so properly a consort, either husband or wife. *Conjugalis*, therefore, designates what belongs to, or relates to, the person so joined. It has reference to the personal relations of those joined together. *Conjugalis* can be paraphrased as meaning "characteristic of the *conjurx*," or consort. Conjugal love, then, would mean personal love, and so natural love.

Conjugialis, on the other hand, designates what belongs to, or relates to, the resulting condition brought about by the joining; or to the state in which the end of the joining is realized. It implies a reference to this state. The periphrasis of *conjugialis* would be, "characteristic of the *conjugium*," that is, the marriage union. Conjugal love accordingly is the love which characterizes the state in which the ends of marriage are realized.

The word "marriage" is a translation of both *conjugalis* and *conjugialis*. Marriage love may be either conjugal love, that is, personal, natural love,—or conjugial love, the love that binds the inmost souls of husband and wife.

The New-Church doctrines distinguish between the merely personal love and genuine conjugial love. Personal love may be merely natural; but conjugial love is always and essentially spiritual. Personal love may have its origin in various personal affinities, or in mere sensual sexual passion; but conjugial love has its origin in the union of love and wisdom in the Lord. Marriage in the truest and highest sense exists only in the Lord as the union of Love and Wisdom. Human marriage is a progressive realization of this union of

love and wisdom. Men and women are created with the capacity and the inclination to unite in this progressive realization. The difference of sex is traceable ultimately to the difference in the way the man and the woman receive the Divine life of love and wisdom in their souls. The man receives love and wisdom in the effort to be wise; the woman receives love and wisdom in the effort to appropriate the wisdom of the man. The capacity for union between the two, lies in the mutual dependence and coöperation of these two forms of effort. The effort to be wise is supported by recognition and appropriation; the effort to appropriate is stimulated by increase of opportunity. As a result of the union, the man grows more wise, and the woman more loving. This is a very abstract characterization, but it points to a bond in the internal and essential natures of the man and the woman. This bond Swedenborg calls "conjugial love" (*amor conjugialis*) and often "the conjugial" (*conjugiale*). The task of the reader and translator of Swedenborg is to understand clearly, and to put into English, the meaning of this term *conjugiale*.

First as to the contrast between *conjugiale* and "conjugal," we have the following:

Love truly conjugial is here treated of, and not the common love which is also called conjugal, and with some is no other than limited sex love. But love truly conjugial is with those only who earnestly desire wisdom, and therefore progress more and more into it. (Conjugial Love, n. 98.)

Conjugial love proper, then, is an accompaniment of wisdom, and develops with wisdom. It is essentially different in origin and quality from conjugal love, the ordinary sexual love. Conjugial love comes from an inner principle of spiritual union. This inner principle Swedenborg calls "the conjugial" (*conjugiale*). What, then, is the principle? We have the direct answer to this question as follows:

It is the desire of living with one only wife. And it is in the Christian man according to his religion. (Conjugial Love, n. 80.)

The human conjugial and religion go together at every step. Every advance, even every step from religion and in religion, is also an

advance and step from the conjugal and in the conjugal that is peculiar to the Christian man. (*Ibid.*)

This conjugal is otherwise described as the inclination to love one of the sex and the faculty for receiving that love; and these are implanted in Christians by creation. We read:

The reason why the inclination to love one of the sex, and also the faculty for receiving that love, is implanted in Christians from birth, is because the love is from the Lord alone, and is become a matter of religion. (*Conjugial Love*, n. 466.)

Translators have tried to avoid the cognate word "conjugal" as the equivalent of *conjugiale*, by using such phrases as "the desire for marriage," "marriage love," "the marriage principle," and so on. Perhaps "the conjugal principle" is as near an equivalent as is attainable; unless indeed we adopt directly the word *conjugiale* itself, and keep the word "marriage" strictly to the translation of *conjugium*.

Swedenborg was quite deliberate in his choice of the neuter adjective instead of the abstract noun; and our translations suffer by neglecting his preference,—as they do, for instance, when they translate *bonum* and *verum*, "goodness" and "truth." Swedenborg's constant contention is, that the good and the true are not abstraction, but actual concrete forms of life.

Accordingly *conjugiale* is the name of an active essential power of the soul. It is an element in man's spiritual constitution, and the fundamental spiritual element of his nature. It is the source of his religion, his morality, his intelligence, and all his joys when these are pure and unperverted. To put it otherwise, it is the fundamental of all human loves. It is the original essence of human life. Man's will and understanding, with all their functions and powers, grow out of it. It is a complex and immensely rich mental and spiritual fact. From it proceed attitudes, tendencies, thoughts, desires, purposes, and in truth the whole body of life's energies. It is "the precious pearl of human life, and the repository of the Christian religion."—(*Conjugial Love*, n. 157.)

LEWIS F. HITE.

THE USE OF AFFLICTION.

THE Jews looked upon their bondage as an unmixed affliction. For some four hundred years they were slaves of a race that looked down upon them with such disdain that it was regarded a sacrilege for an Egyptian to eat with a Jew. The Egyptians were an intellectual race, and at the time of the Jewish captivity there, Egypt was the center of the world's science, learning, and culture. They had been in possession of knowledge of spiritual things, for they once had the Word of the Ancient Church, and had been most skilled in the science of correspondences, according to which the Ancient Word was written. Thus they could interpret that Word, learn of spiritual principles, and derive superior blessings. It was from the perversion of their knowledge of spiritual things that the magic and sorcery of Egypt arose, whereupon and wherefore the Lord provided that their Word should become lost.

Four hundred years seems a long time to be in bondage. It was so long that the Jews forgot the name of their God, Jehovah, whom their fathers worshipped in Canaan. But there was a Divine purpose in that long bondage, commensurate with the length of time and the burdens that were borne. During the servitude a nation was being formed. The few who came with Israel into Egypt were to become the strong and mighty host that should subdue the Promised Land. Yet they were to become not only large in numbers, but also in other ways capable of being led to perform a great and lasting use to the world. They rebelled against slavery; they cried out against their burdens; yet their slavery and burdens were serving a purpose, even the greatest of blessings to them. How they would have rebelled against the assertion that their sufferings and trials and pains were the best thing possible for them, for their future, and for the world! Do not people now resent being told, when they are in distress, that their sufferings are the best thing possible for them?

We clearly see now how what was thrust upon the Jews

to bear, was all for their final and highest good. Suppose the Egyptians had not despised them, had not refused to mingle with them. Then the sons of Israel would have become absorbed in the numerous population of Egypt, and the world never could have had the lessons of their unique history. Not their success, but their oppression was the means of making of them a nation. Thrust out of society, held down by environment, ruled with the unfeeling cruelty of despotic powers, they became a unit in opposition to the powers that enslaved and oppressed them; they became one people with a common cause. The demand for the tale of brick when no straw was furnished, the rod of the overseer, the heavy burdens, were not too severe to hold them true to their mission during the journey through the wilderness. Their sufferings in Egypt were not so great but that, when brought face to face with the powerful tribes in the Holy Land, they wished themselves back in slavery. Their training in endurance was not so much but that the thirst and hunger in the desert made them wail to return to the flesh-pots of their former captivity. While they were serving in bondage, it is said of their minds as well as of their numbers, "The more they afflicted them, the more they multiplied and grew."

Easy it is for us to see this as it applies to a nation thirty-four centuries ago. How clear it is that all that the Jews went through was essential to their mission in the world as a nation! Perchance we can apply these same principles to our own nation in 1775, and in 1865. But can we see them true at all times, and now, and with the individual or the unit as with nations or the multiple? Turn the light of the Word upon present times, and it will be seen that present burdens, present oppression, present environments are uniting the nation in a common cause and confirming them in a common purpose, the cause of universal justice and righteousness. Great changes do not come without hardship and struggle. As with Israel in Egypt, so with us to-day, for our hardships and struggles against iniquity in high places make determined warriors of those who stand for right, and

unite them against the common enemy of unrighteousness. The Providence over Israel in their afflictions is readily acknowledged. We may be able to see the good brought about by any of the great struggles of the past; but the important thing is to see and to acknowledge the same principles operating in the *now*.

The extortion and violence of trusts, and the violence of the laborer, are things to be endured until by means of such afflictions there is the wisdom and the will, the disposition and the courage, to fight the battles and to remain steadfast in the conflict necessary to bring something more of the kingdom of the Lord into being. Can we not see that our environments are drilling us to stand together and to fight the battles through the present wilderness to a holier land?

Naturally we love the past, because we inherit its ways. We are slow to change. We love ease, quiet, and established customs. Like Israel in Egypt, we lack the wisdom, the endurance, the unity, to advance successfully into better conditions. Now as ever we have to be forced to venture upon new things and to make changes, as was Israel. Evils in human nature combine and establish great wrongs that are the outward embodiment of inward states. We do not see the states, but their outward form appears as oppression. We are brought to the point where the tale of brick is demanded, without the straw being provided. Great towers of Babel are built, but we do not comprehend their meaning until we see men gaining dominion over the things of earth and heaven; then we are moved to acknowledge the evil in ourselves. In that very light that shows us our evil, there is a revelation of something better. In the course of time the affliction borne, the bondage endured, prepare us for the hard conflict necessary in subduing conditions hostile to the highest development of man. The more oppression afflicts, the more opposition multiplies and grows. "A brutish man knoweth not; neither does a fool understand this; when the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever."

These principles are more readily recognized in their application to the nation's progress, to civil and political problems, to the greater world as it endures, rebels, launches out with new policies, and fights the battle of righteousness; but it is most difficult to acknowledge them operative in the narrower limits of our own life. We see how servitude does others good; but can we see how it helps us? We perceive how afflictions and oppressive environments bring others to their senses and keep them within orderly bounds, but we are slow in recognizing that they perform the same service for ourselves individually. This is the most difficult to understand, the hardest to acknowledge.

Personally we dislike afflictions as much as the Jews regretted their bondage. It is painful to be brought into a state in which one doubts his power to resist wrong thoughts, evil desires, or improper acts. When one so thinks, evil gains sway over him, and must oppress more and more severely. The reason why evil thus gains sway over him is that he is fond of the fleshpots, notwithstanding the servitude to evil. But as the oppression increases, the delights of the fleshpots may appeal less and less, which is to say that indulgence in evil may produce a horror of it, and so diminish their pleasures as to enable one to resolve to break, and to succeed in breaking, the bondage. Thus with those who look to the Lord and strive to follow Him, the more evils and oppression afflict, the more will good and truth and the determination to resist evils multiply and grow.

As one becomes older, temptations deepen, their pains are severer, depression seems more deadly and prolonged. Ofttimes discouragement is felt because the evils that assault in temptation are perceived to be more desperate, persistent, and vile with maturing years. I have met people who have thought that they were irreparably lost because they had perceived this fact, true with all the regenerating, and did not understand its meaning. With the regenerating temptations increase in severity, until the final full victory, because deeper evils, before latent in the hereditary, are opened successively for the purpose of their expulsion

or subjugation. There is no way of subjugating an evil, or of adding to the mind the power that reigns triumphant over evil, except by the evil to be subjugated coming to the mind and assaulting, alluring, enticing, and trying to deceive, and thereupon being overcome by resisting it. Evil oppresses the individual that he may be led to unite all his powers for good, and stand in battle until the yoke of evil is broken off. Temptations increase in power only when there is preparation for the use of greater redeeming strength. The darkness deepens because the Lord has given a stronger light, and the victory must be won by the will using the powers that save. The waves of the sea of life are permitted to mount up to heaven, threatening to suffocate all hope and faith, because only by their so doing can one learn to sail his ship in a storm. Only in actual conflict can the soul become armed with the might to subjugate the fiercest gales of the infernal world. Divine Providence is over both the powers that oppress and those that redeem, ever regulating them so that there may be given, to those who desire, the power to say to the winds and waves that beat against the ark of truth, "Peace, be still," and to enlighten one to see that he can, through the Lord, command all the powers that oppress. To see and acknowledge this, and to be gifted by the Lord with such power, is the eternal victory of redemption and salvation. One cannot in a dead calm learn ably to sail a ship. The power and skill of an efficient seaman is obtained by feeling the powers of wind and wave, and by meeting them with the power of intelligence applied to sail and helm. And the more the wind and the waves afflict, the more the power and skill of the navigator multiply and grow, even until, through complete victory over the powers of water, he has no fear of the sea.

Can one learn to walk before he has struggled in ignorance and weakness against the powers of gravity? One who walks must first sensate the pull of those powers that act against his walking. One cannot learn to swim by sitting on the shore, and watching the waves. He must come in contact with the water, feel its might, learn its power,

and exercise an intelligent force over it, if he gain the mastery in his own person. As he strives for the mastery, the more the waves afflict, the more his power over them multiplies and grows. What a glorious light over-spreads the great problems of oppression and affliction when these principles are seen to be everywhere operative, both in the individual struggling to emancipate himself from slavery to sin, and in the nation striving to bring harmony and peace through the right solution of present problems!

Let all, then, take a broad and deep and spiritual view of life's oppressions. Difficulties are not our enemies. Look upon them rightly, and they will turn to friends. That work is the curse of God upon a people for their wickedness, is a false and malicious doctrine, which has caused disturbance and sadly misled mankind. Work is the means of the greatest blessing that the Lord can bestow upon mankind. "My Father worketh hitherto, and I work," said Jesus. Difficulties and affliction give opportunity to work against their powers with the forces that can conquer them, just as labor gives strength to the body and power to the mind. They give us a chance to work against them with faith in the Lord; a chance to learn of His wonderful, redeeming powers; a chance to use and learn the efficiency of His virtues, graces, and mercies; a chance to be intelligent and effective workers in His kingdom. The more the Israelites were afflicted, the more they multiplied and grew, for the purpose of showing how the powers of the Lord multiply and grow in us through rightly meeting afflictions with truth, with faith, with the Lord in us.

GEORGE HENRY DOLE.

CURRENT LITERATURE

THE BOOK OF LEVITICUS EXPLAINED.*

THE Rev. Henry Maclagan is well known in the New Church as the author of a commentary entitled "The Two Books of Kings Explained"; and both his merit and his method are more or less familiar.

In the book before us we have another example of the same kind of work. It is safe to say that, so far as the method is concerned, it is the best specimen of New-Church commentary yet put forth. It is really a fuller development of the method employed by Mr. Clowes, and more recently by Messrs. Fischer and Höeck. It also adopts Swedenborg's method in the "Arcana Cœlestia" of summarizing the spiritual meaning at the beginning of each chapter.

To be a little more specific: We have first the "Summary of the Spiritual Sense," a very brief analytical summary of the spiritual meaning of the whole chapter; then the "Contents of Each Verse," the chapter being given verse by verse, and in parallel columns a brief statement of the spiritual meaning, after the manner of Mr. Clowes; then follows "References and Notes," which is the commentary proper, where each verse is taken in order, and the references to "Arcana Cœlestia" with pertinent extracts from the numbers cited are given, comments being added to develop or apply the doctrine contained in the extracts; and last of all a brief general exposition of the consecutive spiritual meaning of the chapter as a whole.

* *The Book of Leviticus Interpreted and Explained according to Its Spiritual or Internal Sense; with copious references to the Writings of Emanuel Swedenborg. Explanatory notes and a commentary by the Rev. Henry Maclagan.* London: James Speirs. 1912. 405 pp., 8vo.

For purposes of reference and careful study the result is good; but for purposes of systematic exposition it would seem that Mr. Bruce's method has superior advantages. Hitherto the difficulty with our expositions of the spiritual meaning of the Bible has been to avoid bare abstractions on the one hand, and mere commonplace on the other. Mr. Maclagan's method lends itself to the first, Mr. Bruce's to the second.

It must be said, however, that Mr. Maclagan's work gives the impression of careful study and accurate statement. His work is certainly a good solid basis for systematic exposition. The next step to be taken is that of carrying out in application to the actual concrete spiritual experiences of men the abstract truth which Mr. Maclagan has so well formulated. Unless the spiritual truth of the Bible is seen exemplified in the actual experiences of men, it is not seen at all as living truth. The living truth is really in the Lord, and from the Lord in men; books and verbal statements are merely vehicles of transmission.

The ideal commentary would help one by means of the abstract formulas to mount up to the living truth in the Lord, and by the same means to descend into the living truth in human lives.

LEWIS F. HITE.

LIFE ON THE OTHER PLANETS.*

THIS pamphlet is a reprint from *The New Philosophy* of July 1911, and was Dr. Sewall's presidential address before the Swedenborg Scientific Association at its Meeting in Philadelphia, May 22, 1911.

In view of the criticisms that had been made of Swedenborg's book, "The Earth in the Universe," and of his claim to have conversed with spirits from the other planets, this pamphlet promises to do a much needed service; and in

* *Life on the Other Planets, as Described by Swedenborg.* By FRANK SEWALL, A.M., D.D., President of the Swedenborg Scientific Association. Philadelphia: Swedenborg Scientific Association. 1911. 20 pp., 8vo.

view of the recent investigations and speculations by Professor Percival Lowell of Harvard University and others as to the habitability of the planets, such a presentation of the subject is most timely.

One of the standing criticisms of Swedenborg's claim, and the one which is specifically urged by Richard A Proctor, has been, that if Swedenborg really saw and conversed with the spirits of other planets, or visited the other planets, he ought to have discovered Uranus and Neptune; and the fact that he did not is sufficient to discredit the claim.

Dr. Sewall very properly answers, on the principles of spiritual communication laid down by Swedenborg himself, that since thought makes presence in the spiritual world, the spirits of these particular planets could not have been approached by Swedenborg without some previous knowledge of them, a knowledge at least sufficient to furnish a basis for thought. Moreover, as Dr. Sewall remarks, although Swedenborg may possibly have seen and conversed with spirits from these very planets among the others outside our system, he could not naturally have mentioned them by name, as they were both unknown and unnamed in his day.

We are further indebted to Dr. Sewall for his interesting summary of what Swedenborg says about the inhabitants of the various planets. The effect is to enlarge our ideas of humanity and of Divine Providence, and to give a more human character to the universe as a whole.

We may note that the July number of *The New Philosophy* is number three of volume fourteen. This reminds us that this "quarterly magazine devoted to the interest of the Swedenborg Scientific Association" is fourteen years old; and the present volume is typical of its character and use. Besides editorial notes and the report of the proceedings of the Association meeting, each number has regular installments of translations from Swedenborg. In the current volume the translation of the treatise on the *Senses*, by Prof. E. S. Price, is completed, and that of the treatise on the *Fibre*, by Rev. Alfred Acton, is continued. These translations

are of great importance for the thorough study of Swedenborg's physiological and psychological works. Many obscure problems in pathological psychology in particular have much light thrown on them.

L. F. H.

NATURE AND SPIRIT.*

THE matter in the pamphlet before us was first printed in the issue of the NEW-CHURCH REVIEW of last October. In its present form it has been slightly revised, and is now made available for general use in explaining in a popular and easily understood way a fundamental doctrine of Swedenborg's philosophy, that of degrees. For this purpose we believe there is nothing else of like size available that is so good; and to the average reader it will perhaps convey a clearer understanding of the subject than some of the larger treatises would.

B. A. WHITTEMORE.

MAETERLINCK'S SYMBOLISM.†

THIS little volume opens with the claim for Maeterlinck that he is one of the foremost of living symbolists, displaying powers of the highest order, "representing vital spiritual truths in garments of imagery." Mr. Rose then records that the Belgian writer is intimately familiar with the teachings of earlier and later mystics from Plato to Novalis, but that their influence over him is excelled by that of Swedenborg; that he is admittedly a student of the Swedish seer, whose philosophy he quotes appreciatively in his "Wisdom and Destiny"; and that his drama, "The Blue Bird," reveals his familiarity with the Science of Correspondences, "by virtue of

* *Nature and Spirit; a Study of Man and His World.* By ADOLPH ROEDER. New York: New-Church Board of Publication. 1911. 26pp., 8vo. Paper, 25 cents.

† *Maeterlinck's Symbolism: The Blue Bird, and Other Essays.* By HENRY ROSE. New York: Dodd, Mead & Company, 1911. 115 pp. 16mo. \$1.00 net.

which physical things are recognized as severally endowed with specific spiritual meanings."

An obvious example of this in the play is light personified, who guides the children in their quest of the Blue Bird; and here Mr. Rose notes in discerning fashion that this "radiant personage" just emerged from the lamp signifies "human reason, intelligence and knowledge," supplemented by the higher light emitted by the fairy diamond which enables its owner "to see at once inside of things"; and we do know that the stone's translucence stands for an inner light with a touch of the celestial (*Arcana Cœlestia*, n. 9868, end).

When the play-bill defines the Blue Bird as meaning happiness, we find here a mere metaphor; but it is suggestive; for as happiness is an after-product of right living, it is not wise to pursue it consciously, although undeveloped children may do so (*Ibid.*, n. 6488). But Mr. Rose finds beneath the allegory a wholly different meaning: that the Blue Bird signifies celestial truth (pp. 6-9, 12, 13). With the children go Fire, Water, Milk, Sugar and Bread in living form. According to correspondence, these typify certain elements of man's spiritual nature; here they are treated literally as elements contributing to man's physical nature, and they fittingly die at the end of the journey. (p. 25.)

It is interesting that the Cat, with eyes well adapted to darkness, should fraternize with Night, and should oppose the reign of truth. (*Apocalypse Revealed*, n. 566.)

On page 24 we find a strongly misleading phrase by Mr. Rose: "Man sins only because he does not know—because of his ignorance." Let the reader neutralize this by turning to page 33, where with ignorance is coupled "*the lack of love of the true and the good.*"* Again, is the Adamic period of civilization rightly described on page 31 as the "animal"

* Mr. Rose enlarges on his first statement by saying: "If we could see all the consequences of our actions in relation to ourselves and in relation to others, good would be so alluring and evil would be so repellent that we could not but choose the good." But these hypothetical persons would be endowed with Divine omniscience,—to us an unthinkable proposition.

stage in man's evolution? Swedenborg, in the "Divine Providence," n. 313, describes the Most Ancient Church as "noble and heavenly," and also tells us that by Adam and Eve in Holy Writ this Church is understood and described in the internal or spiritual sense.

In both the drama and the book we find much mere allegory capable of varied interpretation, as when Mr. Rose on pages 34-37 sets forth trees as representing ecclesiasticisms; but a bit earlier he points to genuine correspondence when, in the Palace of Night, which harbors negations and beliefs without real vitality, the birds caught there prove to be no longer alive. (*Arcana Coelestia*, n. 233.)

The second essay of the volume is entitled "Pippa Passes: The Optimism of Robert Browning." Here we find Mr. Rose analytical, clear-minded, essentially healthful, and strongly appreciative. But he questions the effect on many readers' minds of the famous couplet:

"God's in His heaven;
All's right with the world,"

and he cites instances where it has served as an opiate to civic progress, and has tended to lull the individual soul in spiritual danger. Again, Browning, with the truest intent, may mislead in his unqualified assertions, which seemingly throw freedom of will in doubt. Undoubtedly, New-Church men, who enter the temple of their beloved Browning carrying with them the admirable protecting atmosphere drawn from *Arcana Coelestia*, n. 6489, do not realize how many readers are not thus safeguarded.

The final essay, "The Musical Mind: A Study in Social Harmonies," draws attention to the social discontent, vivid sympathy, and yearning aspiration of writers like Ruskin, Tolstoi and other reformers, who have striven for that harmony that can only come through the perfecting of men in their larger relations with each other.

EDNAH C. SILVER.

THE IDEAL OF JESUS.*

Every book from the pen of William Newton Clarke will find a large company of readers waiting eagerly for it, and it will be a company of the most earnest and intelligent truth-seekers in the religious world of to-day; for he is himself an earnest and devout teacher, thoroughly versed in the Scriptures in the original languages, and an independent and reverent thinker, indeed, a theologian of no ordinary ability, and yet one who cares most of all for the life of religion. Hence we find always a broad view of the subject under consideration turned to a practical purpose, and presented with a simplicity and clearness that makes the task of reading a pleasure.

His purpose in the present volume is to make plain what Christianity really is. For aptly he says that it has come to us in so many forms that men are perplexed to know which of them, if any, is true. He bids us not to expect to find it in any unchangeable institution, or set of facts, or ideas that correspond entirely to the original gift of Jesus; and yet, he adds:—

Nothing is more certain than that in our search for Christianity to-day we must look for the gift of Christ. If our Christianity have not the spirit of Christ it is none of his. Anything that is worthy of the name will have its source in him, and will have a living unity with the gift that he originally bestowed. (p. 3.)

This gift Dr. Clarke means by the word "ideal" in the title of his book; he means the conception of what human life ought to be in relation to the Divine Source of it, and as expressed in all such character and conduct as are worthiest of men in their relations to one another in society held in true relation to God the source and end of all. And by this he distinguishes between a living and a dead church. We read:—

If we find this ideal alive, inspired by Christ, we have found Christianity; if it has died, the real Christianity is dead, however many

* *The Ideal of Jesus.* By WILLIAM NEWTON CLARKE. New York: Charles Scribner's Sons. 1911. 329 pp., 12mo. Cloth, \$1.50 net.

churches and sound doctrines there may be. And if in the twentieth century we are to be better Christians, we need to behold the vision that he beheld, to conceive of life as he conceived it, to ground the ideal in eternal reality as he did, and to be mastered by the same constraining purpose to bring his vision into actuality in ourselves and all men. (p. 5.)

And that this ideal of the Lord Jesus may be surely learned from the Scriptures, it is a comfort to find that Professor Clarke himself believes; for no one can be more thoroughly conversant with all the results of modern criticism than he. And he says:—

As to the broad fact of the character and influence of Jesus, we need be in no doubt. Criticism has not taken away the mass of our material for judgment. The Great Teacher is not a myth or a shadow, nor is his teaching an illusive thing. From the records that we possess there stands out the figure of the Mighty One of God—mighty in fulness of spiritual truth, mighty in simplicity and straightforwardness, and mighty in the singleness of his devotion to the true end of life. He spoke to his contemporaries with desire to be understood, but he is far more intelligible to us of the twentieth century than he was to them. There is no doubt whatever as to what he stood for. . . . So we are entering upon no uncertain quest. (p. 9.)

When he speaks of the Lord Jesus as the Mighty One of God he means that He is Divine in a sense that lifts Him out of the category of other men, although there is no reason to think that he has yet reached the New-Church doctrine of the glorified Divine Humanity. But that he has advanced considerably towards it, the Rev. Baman N. Stone has shown in his article on "The Relation of the New Church to Modern Theism" in the *NEW-CHURCH REVIEW*, Vol. XVII, p. 376. His transition from orthodox trinitarianism to a monotheism that includes in the one person of God the Son and the Holy Spirit, Mr. Stone has pointed out in extracts from Dr. Clarke's recent work, "The Christian Doctrine of God." This very full acknowledgment of the Deity of the Lord Jesus needs to be borne in mind in order to get the fullest value out of this new volume. It shines out especially in such passages as the following, in the chapter where Dr. Clarke is unfolding the ideal of Christianity:—

This life [of Christianity], with its triumphant quality as a life of salvation, rightly bears the name of Jesus Christ, by whom it has been established as a living fact. Looking upon him we do not merely see his visible self; he stands for God. In him God has been manifested in the flesh; that is, in him God has been clearly expressed to men upon the very plane of their life. He has revealed the saving love of the holy God, and rendered it effective in the new divine life. . . . Jesus is the messenger of the grace that saves, the bearer of our sins in our sight as God is the bearer of our sins beyond our sight, the evidence that real redemption is actually wrought for us through divine self-sacrifice, the Word of God uttering salvation, the brother with divine heart breaking with the love that it bears, the living embodiment of the character that salvation works, the winner of men into fellowship with God, the King who goes to his throne bearing his cross and empowering men to follow him in his redemptive pilgrimage. He can never lose his place as the head of Christianity, not merely because he is its historical initiator, but because in his self-expression he brings us to God, and unites us to himself as he is united with the Father. (pp. 276, 277.)

How far removed this is from that radical monotheism called "liberal theology" which makes Jesus divine only in the sense that all men may become so! It certainly accepts Him as God incarnate with men. With this understanding of what is meant by Jesus we see that the author's purpose is to set forth the Divine ideals of human life revealed in the Divine-Human life of the Lord in the Gospels. So he tells us that in these studies "we are coming to an actual Person, who does not always set himself to teach, but lives his lessons in our sight. . . . In himself his ideal stands before us." (p. 47.) Thus in the crisis of his ministry we find him asking Peter, "Who say ye that I am?" And receiving the answer, the Christ, He leads him to the cross instead of the expected earthly throne, to show the true ideal of the kingdom of God as a kingdom of self-sacrificing love.

Space will not permit us to try to describe how beautifully Dr. Clarke unfolds thence more fully the Lord's ideal of His kingdom; and points out the applications of the Two-fold Law of Love. Chapters full of interest follow, on The Filial Life, Deliverance from Evil, Liberty, Human Value, Justice, Wealth, Christianity, the Church, and Society.

We cannot close without quoting one more paragraph. The chapter on Wealth ends as follows:—

The spirit of Jesus certainly has nothing but condemnation for that great wave of money-love which has swept over Christendom in our time, affecting all classes of the people. It has fostered self-indulgence, brightened the charm of luxury, added to the zest of fashion, reinforced the impulse to gambling, stimulated depraved appetites, corrupted business and politics, brought in new varieties of crime, oppressed the poor, deepened the bondage of excessive labor, increased the alienation of social classes, materialized the popular ideals, weakened religious influences, and made heavenly things seem far away. From this craze of the love of money the voice of Jesus calls the people back to the sane life in ethics and religion in which he is leader. (p. 258.)

H. C. H.

CHRISTIAN THEOLOGY OF SWEDENBORG'S TIME.

THE volume now in hand*—namely, “Protestant Thought Before Kant,” by Professor Arthur Cushman M’Giffert of Union Theological Seminary, New York—is one of a new series having the general title “Studies in Theology,” the purpose of which is “to bring all the resources of modern learning to the interpretation of the Scriptures, and to place within the reach of all who are interested the broad conclusions arrived at by men of distinction in the world of Christian scholarship on the great problems of Faith and Destiny.” In this series the entire history of Christian doctrine is to be covered by three small volumes, of which this (the first to appear) occupies the middle division. After an introduction setting forth the conditions that preceded the reformation period, the successive chapters deal respectively with Luther, Zwingli, Melanchthon, Calvin, the Anabaptists and the Socinians, the Reformation in England, Protestant Scholasticism, Pietism, and Rationalism, the last chapter being the longest in the book, and presenting the beginnings of those tendencies that became more and more dominant in theology during the nineteenth century. Although Sweden-

* *Protestant Thought before Kant.* By ARTHUR CUSHMAN M’GIFFERT. New York: Charles Scribner’s Sons. 1911. 216 pp., 12mo. 75c. net.

borg's life closed within the period covered by this book, we do not find in it any mention of him. However, as a compact manual of Protestant theology preceding and during Swedenborg's time, the present volume is without a rival, and can be heartily recommended to any reader desirous of acquiring information on the subject.

In his posthumous little work entitled "The Consummation of the Age" (p. 34), we find Swedenborg itemizing the matters concerning which the Church of his day had "no knowledge. . . . except one which is erroneous and false, and which altogether amounts to no knowledge," in which itemization he includes practically all the doctrines contained in the book before us, and more; and he ends the list with the words (n. 26), "It hence follows that, because in the above Church there does not remain a single grain of truth, the abomination of desolation [or end of that Church] has set in."

Elsewhere in the same remarkable little book we find the following significant passage:—

That the Churches after the times of the Apostles fell away into so many heresies, and that at the present day there are none other than false Churches, is owing to the circumstance, that they did not approach the Lord, when yet the Lord is the Word, and the very Light which enlighteneth the whole world. . . . Wherefore, in order that the true Christian religion might be manifested, it was absolutely necessary that some one should be introduced into the spiritual world, and derive from the Lord's mouth["that is, from His Word, and through inspiration" (p. 40)] genuine truths out of the Word. (*Consummation of the Age*, part 1, n. 38.)

As all New-Churchmen know, Swedenborg affirmed that he was the person divinely appointed for this mission; and all New-Churchmen accept him as a minister of truth in this sense.

Christian thought was chaotic in Swedenborg's time; for the most part it is chaotic now. There was no certain criterion of truth. To make the light of truth shine into that chaos, to make known to mankind what was really true, was beyond any finite ability. For this purpose there was need of a new revelation from the Infinite. And it was Sweden-

borg's function to be the Lord's necessary instrument in effecting that revelation.

B. A. WHITTEMORE.

RECENT BOOKS ON THE PROBLEM OF IMMORTALITY.*

THE multitude of books on the subject of the life after death shows the perennial interest of the human mind in this absorbing theme. One of the noticeable features of the discussion is the complete abandonment of the old orthodox doctrine of the resurrection of the body; another is the recognition of the importance of the investigations of the Society for Psychical Research. One of the strange features of the discussion is the almost complete ignoring of the teachings of Swedenborg on the subject; and when he is mentioned, the lack of a comprehension of the doctrine concerning the future life revealed through him, is shown.

Dr. William Hanna Thomson, in his "Life, Death, and Immortality," approaches the subject from the scientific point of view. He says:—

There is something almost pathetic in the conclusions of Huxley and some of his contemporaries, that because they had shown how man's body had been preceded by connected stages of evolution up to the ape's physical frame, therefore MAN was thus accounted for by science! And to this day many are under the delusion that the animal *Homo* can explain the person MAN.

Man in his view is so much more than the physical part, that evolution does not account for his appearing on the earth. The brain is but the organ of personality, not the

* *Life, Death, and Immortality.* By WILLIAM HANNA THOMSON, M.D., LL.D. New York and London: Funk and Wagnalls Company. 1911. 117 pp., 12mo. \$1.00 net.

Why We May Believe in Life After Death. By CHARLES EDWARD JEFFERSON. Boston and New York: Houghton Mifflin Company. 1911. 175 pp., 12mo. \$1.00 net.

Man's Tomorrow. By WILLIAM W. KINSLEY. Boston: Sherman, French & Company. 1911. 190 pp., 8vo. \$1.20 net.

origin of it. The real self is distinct from the flesh and blood, and there has been a universal belief that it survives the death of the physical body. Life he affirms cannot come into existence by chance; nor does it end at death. The resurrection of our Lord he holds as an undoubted fact. It changed the whole course of life of the disciples and the early church. He believes that the Lord's resurrection body was spiritual, but does not recognize any difference between it and man's resurrection body. The author thinks that all the descriptions of heaven are the product of human imagination, the only exception being the sight of Moses and Elijah at the transfiguration. John's Revelation is so shrouded in metaphor that no light can be derived from that.

Charles Edward Jefferson, in his "Why We May Believe in Life After Death," spends the greater part of his time in recounting the arguments against immortality. His arguments for it he does not regard as proofs, but as testimonies in favor of it. Science is set aside as dealing only with the material plane. "Observation and experiment are useless when one comes to deal with the souls of the dead." He does not believe there has ever been any direct knowledge of the other life. The argument in favor of immortality is based on evolution, the craving of the human mind and the hope of immortality, the universality of the belief in it, the nature of the human mind, its intellect, emotions, and aspirations, and the capacity for progress. "Jesus brought immortality to light"; but how, the author does not state. The religious instinct universally affirms immortality. Socrates reasons in favor of it, Jesus affirms it as an indisputable, demonstrated, scientific fact. The disciples were convinced by Christ's resurrection.

In "Man's Tomorrow," William W. Kinsley makes a strong presentation of the evidence from psychical research. Swedenborg is mentioned with William Blake and others who had visions, but the author gives no word showing any comprehension of Swedenborg's teaching. The appearances of Christ to his disciples are explained on the theory that we

have two material bodies. Christ's transfiguration and resurrection body he supposes to be

of so ethereal a texture and so completely under his vitalizing control, it responded promptly and absolutely to his every wish, instantly appearing and disappearing, of wraith-like texture, or becoming flesh tinted and contoured, and seemingly organized and clothed upon as of old.

The appearance of Christ in a body he imagines was effected by his forming one out of the ether for the time being. This author regards Christ as God manifest in the flesh, yet a distinct personality from the Father. He says "His revelation in providence and in the inspired Word has been very far from complete" (p. 134). Heaven is not a place, but a final stage of evolution. The New Jerusalem is the final evolution in which is manifested the divineness of a life of love.

All these authors fail to see that the proof of the life after death is primarily given to the world by the opening of the spiritual senses enabling one to see and to hear the things of the spiritual world. Although the Bible is full of such instances their nature has not been understood. Swedenborg alone has revealed the truth in clear light, by the fact of his introduction into the spiritual world with his full consciousness, whereby he could gain a full knowledge of that world. The chief reason why men shy at his teaching is because of his claim that the things made known are a revelation from the Lord. The world is as yet unwilling to accept that which alone can give certain and positive knowledge of the life after death.

JOHN WHITEHEAD.

A PHASE OF RELIGION TO-DAY.*

"EVERYMAN'S RELIGION,"—such is the title that George Hodges has given to the book he published last fall. The

* *Everyman's Religion*. By GEORGE HODGES. New York: The Macmillan Co. 1911. 297 pp., 12mo. Cloth, \$1.50 net; by mail, \$1.63.

author is Dean of the Episcopal Theological School at Cambridge, Mass. Consequently we may reasonably expect to find in this book a conservative statement of the general principles of orthodox Christian thought of the present day on the subject, in language suited to popular comprehension. Assuming such to be the purpose, there is no occasion for any originality on the part of the author, who in this case may be considered as a mere product of his times and of the religious atmosphere in which he has lived.

Defining religion, he says:—

Religion is a recognition of the meaning of the world (p. 19). [As contrasted with theology] religion is the practical side of theology; theology is the scientific or technical side of religion. One is plain enough to the simplest mind; the other is plain only to those who are expert in metaphysics,—and it is not very plain even to them (p. 95).

But as a man's religion in this sense is ill-founded unless his theology, however rudimentary, be sound, we can best judge of the real worth of this little book by examining some of those glimpses of his theology that the author gives us. First of all we must note that all the offensive dogmas of the past are here conspicuous by their absence. The popular taste in this era of rationalism does not like offensive dogmas. We infer that our author thinks that the theologians of the past were unwise in laying so much stress on such doctrines as hell and salvation; and the less said now about these doctrines in the old sense, the better. The world moves. Times have changed.

[There has been] a shifting of the center of gravity of the religious life from . . . a faith which expresses itself in creeds, to a faith which expresses itself in deeds. The prevailing purpose of the modern church is to increase the daily happiness of men. The missionary goes, not as of old to rescue men from eternal damnation, but to increase both the goodness and the joy of the present life. He used to preach the wrath of God; now he preaches the love of God for every living soul. There is a new emphasis on the social aspects of Christianity (p. 267). . . . Our supreme concern as Christians is in the betterment of the present world. We do not think once about the life to come, where our fathers thought of it a thousand times (p. 283).

According to our author, this is well. And the general attitude towards the Bible has changed also. How absurd of our ancestors to think that it contained no errors, when these are so evident! "There they are : in science, in history, in morals, even in theology" (p. 50). Moreover, "the details of Hebrew history are of no more significance in themselves than the details of the history of the Greeks and Romans" (p. 56). And how absurd the old idea of dictation was ; and of the infallible authority of the Scriptures!

We give over, then, the doctrine of dictation as explaining the method of the making of the Bible, and return to the doctrine of inspiration. . . . According to the doctrine of inspiration there are two kinds of people, common people, and uncommon people. The uncommon people are distinguished . . . by their ability to see more, to understand more, and to do more (p. 53). . . . A usual word to express this singular faculty [which they possess], is genius. But in religion, the word is inspiration (p. 54). . . . When we say that inspiration is the same thing in religion as genius in art and letters, and that revelation is the same thing in religion as discovery in science, . . . we have shown that whatever difficulty is connected with the divine disclosure in the Bible is connected also with the divine disclosure in every range of thought and activity (pp. 55, 56).

And we must not lay too great stress on the miracles. Many of them are to be set lightly aside "by a process of natural explanation" (p. 75); others are to be explained away on the assumption of their being mere manifestations of the tendency to exaggeration and to the use of the language of the supernatural so common among all ancient nations (p. 71).

[As to the Lord] the nearer side of the doctrine of the Incarnation is a recognition in Jesus Christ of the realization of two everlasting desires. One of these is the desire of man to know God, and to know him in some such way as we know our neighbors. . . . The other everlasting desire is that which we believe to be in God: the desire to reveal Himself, to meet with the touch of His hand our groping hands. . . . God must somehow enter into man; He must in some way act and speak, and be accessible to us as man. (pp. 96, 97). . . . [That noted Unitarian divine, the late Dr. C. C. Everett, touches the heart of the truth when he says]: "That divine principle in the world manifests itself more and more till it comes to the full consciousness of itself in Jesus. . . . His divinity is not that of one who has come down from above; it is that of the life in which the

divine element that has been working in the world comes at last to its consummation, and reaches the point at which the doors open between the lower and the higher, so that the divine life flows freely downward and the human life upward, and the divine and human mingle" (pp. 101, 102). . . .

The effect which is intended by Christ's life and death is the reconciliation of man to God. This reconciliation has often been expressed in terms of a salvation in the future from the pain of punishment, but it is constantly expressed in the New Testament in terms of a salvation in the present from the habit of sin; that is, the supreme requirement of religion is character (p. 111). . . .

When we ask, What does Christ desire of men to-day? . . . the answer is . . . that we may do the will of God on earth as it is in heaven. . . . He cared about conduct He died in defense of the proposition that true religion is essentially moral, and that the supreme requirement of religion is character (pp. 126-128).

Our author's idea of salvation is evidently that of salvation by character,—character manifesting itself in this world by a life according to the literal sense of the Commandments, and presumably leading to a happy destiny hereafter. This is good as far as it goes; but like nearly all things Unitarian (for salvation by character is a conspicuously Unitarian doctrine), it is hardly over the threshold of religion. However, it is in harmony with other rationalistic things in the book; such as the implied acceptance of the theory of evolution, in a sense resulting in the tacit rejection of the old doctrine of the fall of man, and with it the old doctrine of salvation. Whether this be the case or not, our author seems to have no comprehension of what the Lord really saved mankind from, no idea why He was the Savior of humanity, why He became incarnate. The reason he gives for the Incarnation has absolutely no weight in it.

Concerning the grounds for faith in immortality, our author says the usual trite things. This is apparently all he has to say on the subject of the future life; for in a paper entitled "The Assurance of Immortality," which he contributed to *The Outlook* of Dec. 30, 1911, he merely repeated what he had previously said in the last chapter of the book before us. He implies that the other side of death is practically an unknown country, shrouded in almost complete mystery.

How different this is from the specific and detailed teachings of the New Church on the subject!

We have presented the author's thoughts in the way we have, so that the reader could himself get some idea of how religious thought has been changing in the prominent religious institutions of our land, and could also himself see the contrast of these teachings with those of the New Church. Rationalism is evidently rampant. Christianity as here presented has no great amount of vitality in it,—hardly more than the Stoicism of classic times. Tested by New-Church doctrines, it is practically dead. In short, while we feel compelled to pronounce the book before us a poor one in itself, it is at least a good sign of the times with regard to tendencies in the religious world of our day.

B. A. WHITTEMORE.

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